Catalogue

OF THE

Arabic and Persian Manuscripts

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VOLUME XVI

(PERSIAN MSS.)

SUFISM, PRAYERS, HINDUISM AND HISTORY OF CREEDS AND SECTS

Prepared by

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Khan Bahadur

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No. 1376. A good copy of Khwâjah Bahâ ud-Dîn Naqshbandî's discourses and spiritual sayings, collected by his disciple Ṣalâḥ bin Mubârak, and entitled Anîs uṭ-Ṭâlibîn.

No. 1377. An exceedingly valuable copy of an abridgment of the preceding work, due to the penmanship of the celebrated Jâmî.

No. 1386. A good copy of 'Îsâ bin Qâsim bin Yûsuf's 'Ayn ul-Ma'ânî, containing a mystical interpretation of the ninety-nine names of God.

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No. 1434. Another beautiful copy of the same Zâd ul-Ma'âd.

No. 1455. An autograph copy of Muḥîṭ-i Ma'rifat, a treatise on Hindû gnosticism, by Kirpâl Dâs.

Imperial Library. J. A. Chapman.

Calcutta, December 5th, 1928.

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ASCETICISM AND SUFISM.

Prayers.

PERSIAN MANUSCRIPTS.

ASCETICISM AND SUFISM.

No. 1345.

foll. 219; lines 17; size $10\frac{1}{4} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

كشف المحجوب

KASHF-UL-MAHJÛB.

The most ancient and famous Persian work on Ṣûfism, treating of the doctrines and practices of the Ṣûfîs, with biographical notices of eminent Shaykhs and useful historical matter.

Author: Abul Ḥasan 'Alî bin 'Usmân bin 'Alî ul-Ġaznawî ul-Jullâbî ul-Hujwîrî: ابو الحسن علي بن عثمان بن علي الغزنوي الجلابي الهجويري.

Beginning:—

ربنا آتنا من لدنک رحمة .... الحمد لله الذي کشف الاوليائه بواطن ملكوته الخ *

A very excellent translation of the work by R. A. Nicholson has been published in the Gibb Memorial Series, London, 1911, and a very learned account of the work and the author will be found in Professor Nicholson's preface.

The name of the author appears with a slight change in some copies of the work (see Ethé, Ind. Office Lib. Cat., No. 1773). In the present copy it is 'Alî ibn 'Usmân bin Abî 'Alî ul-Jullâbî ul-Ġaznawî ul-Hujwîrî: علي ابن عثمان بن ابي على الجلابى الغزنوى الهجويرى.

The author, a native of Ġaznah in Afġânistân, travelled extensively, and studied Ṣûfism under several distinguished Shaykhs. He finally settled in Lâhaur, where he died, according to some in A.H. 456=A.D. 1064, and according to others in A.H. 464 or 465= A.D. 1072 or 1073. Nicholson is probably correct in holding that

Hujwîrî died between A.H. 465 and 469=A.D. 1073 and 1077. He enumerates nine other works by the author, none of which, he says, have been preserved. For further particulars of the work and the author see Rieu, i, p. 343; Ethé, Ind. Office Lib. Cat., *loc. cit.*; Ethé, Bodl. Lib. Cat., No. 1245; Stewart's Cat., p. 39; G. Flügel, vol. iii, p. 404; W. Pertsch, Berlin Cat., p. 287; Ivanow, A.S.B. Collection, No. 1149, and A.S.B. Curzon Collection, No. 403. Bibliotheca Sprenger, No. 748; Ḥâj. Khal., vol. v, p. 215. See also Browne, Lit. Hist., II, p. 288. The contents of the work have been fully enumerated in Ethé, Ind. Office Lib. Cat., *loc. cit.*

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1346.

foll. 272; lines 28; size 11×7; 9×5.

کیمیای سعادت

KÎMIYÂ-I SA'ÂDAT.

An exceedingly valuable, and perhaps the oldest, copy of the popular ethico-mystical work. It treats of the religious and moral obligations of a true Muslim.

Author: Hujjat-ul-Islâm Shaykh Zayn-ud-Dîn Abû Ḥâmid Muḥammad bin Muḥammad ul-Ġazâlî uṭ-Ṭûsî: حجة الاسلام شيخ زين الدين ابو حامد محمد بن محمد الغزالي الطوسی.

Beginning:—

شکر و سپاس فراوان بعدد ستارهٔ آسمان و قطرهٔ باران و ریگ بیابان و برگ درختان •

Ġazâlî, the great philosopher, lawyer and mystic of his age, was born at Ġazâlah, a village near Ṭûs in Khurâsân, in A.H. 450=A.D. 1058. After receiving his early education at his native place, he went to Nîshâpûr, where he studied theology under the Imâm ul-Ḥaramayn Abul Ma'âlî 'Abd-ul-Malik ul-Juwaynî (*d.* A.H. 478=A.D. 1085), after whose death Ġazâlî attached himself to the celebrated Wazîr Niẓâm-ul-Mulk, who appointed him as principal of the Niẓâmiyah Madrasah at Baġdâd in A.H. 484=A.D. 1091. After four years Ġazâlî resigned his post in favour of his brother Aḥmad Ġazâlî and applied his mind to a closer study of philosophy. Subsequently he

went on a pilgrimage to Mecca and on his return visited Damascus, Jerusalem, Alexandria and other places, and finally returned to his native land where he died in great celebrity on the 14th of Jumâdâ II, A.H. 505=A.D. 1111.

Ġazâlis works are numerous. See Brockelmann, vol. i, p. 419, who mentions not less than sixty-nine. For further particulars of the author and his works see R. Gosche, Ghazzalis Leben und Werke, in 'Abhandlungen der Berliner Akademie', 1858, p. 239; Schefer, Chrestomathie, Persane, ii, p. 212; Schmölders, Essai sur les écoles philosophiques chez les Arabes; Munk, Mélanges de philosophie, p. 336; Ibn-i Khallikân, vol. ii, p. 37; Ṭabaqât-ul-Kubrâ by Subki, vol. iv, p. 101; Clément Huart, History of Arabic Literature, p. 265; Nicholson, Literary History of Arabs, p. 338; Browne, Lit. Hist., II, p. 295; Arbuthnot, Arabic Authors, p. 70. For other copies of the present work see Rieu, i, p. 37; Ethé, Bodl. Lib. Cat., Nos. 1429-1430; Ethé, Ind. Office Lib. Cat., Nos. 1781–1791; W. Pertsch, Berlin Cat., p. 288; J. Aumer, p. 61; A. F. Mehren, p. 5; Cat. des MSS. et Xylographes, p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; Ivanow, A.S.B. Collection, Nos. 1160–1164, and A.S.B. Curzon Collection, No. 405; see also Ḥâj. Khal., vol. v, p. 285. A good copy of the work, said to have been transcribed from and collated with the author's copy is noticed in the Bûhâr Lib. Cat., vol. i, p. 128. The work has been printed in Calcutta (without date), and lithographed in Lucknow, A.H. 1279 and 1282; with marginal notes at Bombay, 1882. A Turkish translation of the work appeared in Constantinople, A.H. 1260, and was translated into English under the title 'Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher', by H. A. Homes, Albany, N.Y., 1873.

The present work is an abridgment of the author's own Arabic work احياء العلوم (printed in Cairo, A.H. 1278; Lucknow, A.H. 1281; Bûlâq, A.H. 1306), to which he refers in the preface.

The preface is divided into the following four introductory chapters, called *'Unwân*:—

1. عنوان اول آنست که حقیقت خود را بشناسد
2. عنوان دوم آنست که حق تعالی را بشناسد
3. عنوان سیوم آنست که حقیقت دنیا را بشناسد
4. عنوان چهارم آنست که حقیقت آخرت را بشناسد

The work itself consists of four books, called *Rukn*, the first two of which treat of external, and the last two of spiritual life, as follows:—

رکن اول کزاردن فرمان حق است که آنرا عبادت کویند -
رکنِ دوم نکاه داشتن ادب در حرکات و سکنات و معیشت که آنرا معاملات کویند -
و اما آن دو که بباطن تعلق دارد یکی باک کردن دل است از اخلاق نا بسندیده جون خشم و حسد و کبر و عجب که این اخلاق را مهلکات و عقبات راه دین کویند -
دیکر رکن آراستن دل است باخلاق بسندیده جون صبر و شکر و محبت و رجا و توکل که آنرا منجیات کویند -

Each *Rukn* consists of ten *Aṣl*, as follows:—

Rukn I, on fol. 26a.

اصلِ اول درست کردن اعتقاد اهل سنت و جماعتست -
اصل دوم در طلب کردن علوم است -
اصل سیوم در طهارت است -
اصل جهارم در نماز است -
اصل پنجم در زکوة است -
اصل ششم در روزه است -
اصل هفتم در حج است -
اسل هشتم در تلاوت قران است -
اصل نهم در اذکار است و دعوات -
اصل دهم در ترتیب اوراد است -

Rukn II, on fol. 56b.

اصل اول در آداب طعام خوردن است -
اصل دوم در آداب نکاح است -
اصل سیوم در آداب کسب و تجارت است -

اصل چهارم در طلب حلال است ۔

اصل پنجم در آداب صحبت است ۔

اصل ششم در آداب عزلت است ۔

اصل هفتم در آداب سفر است ۔

اصل هشتم در آداب سماع و وجد است ۔

اصل نهم در آداب امر معروف است و نهي منکر است ۔

اصل دهم در آداب رعیت نگاهداشتن و ولایت راندن است ۔

Rukn III, on fol. 121b.

اصل اول در ریاضت نفس است ۔

اصل دوم در علاج شهوت شکم و فرج است ۔

اصل سیوم علاج شرہ سخن و آفت زبان است ۔

اصل چهارم علاج بیماري خشم و حقد و حسد است ۔

اصل پنجم علاج دوستي دنیا است ۔

اصل ششم علاج دوستي مال است ۔

اصل هفتم علاج دوستي جاہ و حشم ۔

اصل هشتم علاج ریا و نفاق در عبادت است ۔

اصل نهم علاج کبر و عجب است ۔

اصل دهم علاج غرور و غفلت است ۔

Rukn IV, on fol. 191a.

اصل اول در توبه و بیرون آمدن از مظالم است ۔

اصل دوم در شکر و صبر است ۔

اصل سیوم در خوف و رجا است ۔

اصل چهارم در درویشی و زهد است ۔

اصل پنجم در توحید و توکل است ۔

اصل ششم در محبت خدای تعالی و شوق رضا ۔

اصل هفتم در صدق و اخلاص است -
اصل هشتم در محاسبه و مراقبه است -
اصل نهم در تفکر است -
اصل دهم در یاد کردن مرگ و احوال آخرت است -

Foll. 61–95, 105-106 and 121–268, written in an old learned Naskh, are asserted to be due to the penmanship of the author, and a note in support of this assertion is found on the title-page as well as at the end of the copy. The note runs thus:—

از مردم ثقاة همچو میرزا محمد زاهد مرحوم صدر کابل و مولوی عبد الحکیم و میران محمد فاضل مرحوم گجراتی مسموع شده که خط قدیم این کتاب شریف و نسخهٔ لطیف خط امام الهمام قدوة العارفین اسود السالکین امام محمد غزالی رحمة الله علیه است و چند جز و اول و چهار ورق آخر بخط کاتب است *

The above note is followed by three others by nobles of 'Âlamgîr's time. A seal of Qâbil Khân 'Âlamgîrî is found on the right side of these notes.

The price of the MS. 'rupees one hundred' is recorded on the title-page. Several seals and notes on the title-page have been defaced by some mischievous hand.

The seal of a former owner سید مرتضی حسینی, dated A.H. 1291, is found at the beginning and end of the copy.

Another seal of one محمد معصوم, dated A.H. 1181, is found on the title-page.

The folios in a later hand do not contain any date, but apparently they were written in the 16th century.

No. 1347.

foll. 458; lines 17; size 12×7; 8×4.

The Same.

Another good and beautifully written copy of Ġazâlî's Kimiyâ-i Sa'âdat, beginning as usual.

The MS. is water stained, and some folios at the beginning are damaged.

Written in beautiful Nasta'lîq, within gold and coloured borders, with an illuminated, but faded, 'Unwân.

Not dated; 17th century.

No. 1348.

foll. 192; lines 17; size $9\frac{1}{4} \times 5$; 6×3.

زبدة الحقايق

ZUBDAT-UL-ḤAQÂ'IQ.

A well-known work on the doctrine of Ṣûfism and its subtleties.

Author: Abul Faḍâ'il (or Abul Ma'âlî) 'Abd Ullah bin Muḥammad bin 'Alî ul-Miyânajî, with the honorary epithet 'Ayn-ul-Quḍât, of Hamadân: ابو الفضايل [يا ابو المعالي] عبد الله بن محمد بن علي الميانجي الملقب به عين القضاة همداني.

Beginning:—

سپاس آن خدائی که آفرید عالم را نه از اصلی .... و استعانة نکرده بکسی آفریدگار بی معیینی یعنی بی یاری الخ *

'Ayn-ul-Quḍât a well-known mystic, is the author of several Ṣûfic works in Arabic and Persian. He was a disciple of Shaykh Aḥmad Ġazâlî (the brother of the well-known philosopher Muḥammad Ġazâlî, *d.* A.H. 517=A.D. 1123), and died in A.H. 525=A.D. 1131 or A.H 533=A.D. 1138. See Nafaḥât-ul-Uns, p. 475; Khazînat-ul-Aṣfiyâ, p. 680; Ḥâj. Khal., vol. iii, pp. 459 and 536; Safînat-ul-Auliyâ, p. 288. The author of the Makhzan-ul-Ġarâ'ib, p. 531 and several others state that 'Ayn ul-Quḍât was put to death by order of Sulṭân Sanjar's Wazîr Qiwâm ud-Dîn.

The work, which is also known as Tamhîdât-i 'Ayn-ul-Quḍât تمهيدات عين القضاة, is divided into ten *Tamhîd* (but Ethé, Ind. Office Lib. Catalogue No. 1793 has '*Uṣûl*' for '*Tamhîd*'): ......اين كتاب تصنيف كرديم بدة تمهيد نام اين كتاب زبدة الحقايق نهادم.

The work consists of Ṣûfic precepts illustrated by mystical meanings of Quranic verses and sayings of the Prophet and other holy men. The persons to whom these precepts are addressed, are not named, but designated اى عزيز, or sometimes اى دوست.

The work and the author are mentioned in several catalogues, but almost all the copies begin differently. For particulars see Rieu

i, p. 411 and E. Blochet, vol. i, Nos. 92–94, where a collection of his letters consisting of Ṣûfî speculations, addressed to his spiritual friends, is noticed. Comp. also Ethé, Bodl. Lib. Catalogue, No. 1247; Ethé, Ind. Office Lib. Catalogue, No. 1793; G. Flügel, iii, pp. 413 and 414; A.S.B. Cat., Nos. 1166-1167. A Turkish translation of the work is mentioned in G. Flügel, *loc. cit.*

Written in ordinary Indian Ta'lîq with copious notes on margins.

Not dated; 19th century.

Scribe: شیخ بده ولد شیخ حسین ولد شیخ محمد عشاق چشتي.

No. 1349.

foll. 200; lines 14; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of 'Ayn-ul Quḍât's Zubdat-ul-Ḥaqâ'iq, with a different beginning:—

هذا کلام سلطان العارفین والاولیاء قطب الاقطاب والاصفیاء ....

حضرت مولی ابو المعالي عین الحق والدین .... سپاس آن خدایرا

که آفرید عالم را نه اصلی *

The copy exactly agrees with the preceding one except for the first Arabic sentence which is not found in No. 1348.

Folios have been misplaced in some places. The right order seems to be: foll. 1–8, 16, 10–15, 9, 17–200.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1350.

foll. 72; lines 15; size $9\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

شرح غوثیه

SHARḤ-I ĠAUṢIYAH.

A commentary upon the great saint Shaykh Muḥyî-ud-Dîn 'Abd-ul-Qâdir Jîlânî's (*d.* A.H. 561=A.D. 1166) Arabic treatise غوثیه on the doctrine of Ṣûfîsm.

Commentator: Wali bin Mulûk Shâh us-Ṣiddiqi ul-Qâdiri ولي بن ملوك شاه الصديقي القادري.

Beginning:—

حمد بيحد و ثناء بيعد مر حضرتي را كه حقيقت انسان آئينهٔ مظهر ذات و صفات جلال و جمال ويست الخ •

The commentator, a follower of the great Shaykh, is also the author of another Ṣûfic treatise, entitled نصيحة العارفين, noticed in W. Pertsch, Berlin Cat., p. 298. Dr. Ethé, Ind. Office Lib. Cat. No. 1797, is however of opinion that the commentator was a disciple of the great Shaykh. This is erroneous, since the work contains numerous quotations from Sa'di (*d.* A.H. 690=A.D. 1291); see foll. 19ᵇ, 20ᵃ, 22ᵇ, 65ᵇ, etc. Again on fol. 28ᵇ is a verse from Magribi (*d.* A.H. 809=A.D. 1406), also found in the copy of the poet's Diwân, No. 165, fol. 21ᵇ. It is therefore evident that the commentator Wali bin Mulûk Shâh wrote this work in or after the ninth century A.H., and cannot therefore be a disciple of the Shaykh.

For the Arabic original غوثيه see No. 1580, and Ḥâj. Khal., vol. iii, p. 423.

Two copies of the present commentary are noticed in Ethé, Ind. Office Lib. Cat., Nos. 1797 and 1798. Another copy is here and will be noticed in the volume of notices of manuscripts of mixed contents. It is in a volume with other MSS. See also A.S.B. Cat. Nos. 1174-1175.

Written in hasty Ta'liq.

Dated, A.H. 1180.

Scribe: سليمان بن قاضي احمد.

No. 1351.

foll. 231 : lines 17 : size $10\frac{1}{4} \times 6\frac{1}{4}$: $6\frac{1}{4} \times 3\frac{1}{4}$.

مرصاد العباد

MIRṢÂD-UL-'IBÂD.

A work on the doctrines of Ṣûfism, treating of the spiritual progress of the soul through its various stages.

Author: Shaykh Abû Bakr 'Abd Ullah bin Muḥammad bin Shâhâwar (شاهاور, or Shâhawar شاهور, as in the British Museum Copies, or Shâhâdur, شاهادر, as in the Bodl. and Vienna copies and in Ḥâj.

Khal., or Shâmûr شامور, as in G. Flügel, iii, p. 453) ul-Asadî ur-Râzî, better known as Najm-ud-Dîn Dâyah :

شیخ ابو بکر عبد الله بن محمد بن شاهاور الاسدی الرازی المعروف به نجم الدین دایه *

Beginning :—

الحمد لله رب العالمین و الصلوة نبیه و حبیبه محمد و آله اجمعین و حمد بیحد و ثناء بیعد مر پادشاهی را که وجود هر موجودی الخ *

The author, sometimes called Najm-ud-Dîn Râzî نجم الدین رازی, was a disciple both of Najm-ud-Dîn Kubrâ (*d.* A.H. 618=A.D. 1221) and Majd-ud-Dîn Bağdâdî (*d.* A.H. 607 or 616=A.D. 1210 or 1219). The Muğal invasion compelled him to leave his native country and seek refuge in Asia Minor, where he made acquaintance with the distinguished mystics Jalâl-ud-Dîn Rûmî and Shaykh Ṣadr-ud-Dîn Qûniyawî. He died in A.H. 654–A.D. 1256.

We learn from the preface (foll. 6b–13b) that in spite of repeated requests by his disciples to write a work on Ṣûfîsm in Persian, the author could not do so because of the Muğal invasion and the author's flight in consequence to Asia Minor in A.H. 618=A.D. 1221. On reaching Qayṣarîyah, he found leisure and peace of mind, and began to write the work in Ramaḍân of the same year, and completed it in Sîwâs, the 1st of Rajab, A.H. 620=A.D. 1223 under the auspices of Abul Fatḥ Kayqubâd bin Kaykhusrau bin Qilij Arslân (of Rûm, who reigned A.H. 610–636=A.D. 1213–1238).

For further particulars of the work and the author see Khazînat-ul-Aṣfiyâ, p 922 ; Nafaḥât ul-Uns, p. 499 ; Browne, Literary Ḥist., ii, pp. 495-496 ; Rieu, i, p. 38 ; G. Flügel, iii, pp. 417 and 453 ; Rieu Supplt., p. 10 ; Ethé, Ind. Office Lib. Cat., Nos. 1804 and 1805 ; Ethé, Bodl. Lib. Cat., No. 1248 ; Ḥâj. Khal., vol. v, p. 495 ; Stewart's Cat., p. 43 ; A.S.B. Cat., Nos. 1177-1178. Notices et Extraits, xii, p. 416. A Turkish translation of the work was made by Qâsim bin Maḥmûd of Qarâ Ḥiṣâr under the auspices of Sulṭân Murâd of Turkey (A.H. 824–855=A.D. 1421–1455).

Najm-ud-Dîn Dâyah has also left the following works :—

تفسیر بحر الحقایق

سراج القلوب

سلوک ارباب النعم

حسرت الملوک

تحفة الحبيب

تحفة الملوک

The work, with its full title مرصاد العباد من المبداء الی المعاد, is divided into five *Bâb*, subdivided into numerous *Faṣl*, as follows:—

Bâb, I, fol. 3b. Introduction, in three *Faṣl*:—

باب اول در دیباچهٔ کتاب و این مشتمل بر سه فصل است:—

Faṣl 1, on fol. 5a: (۱) فصل اول در بیان آنکه فائدهٔ نهادن این کتاب به نتیجه ارباب طریقت و بیان سلوک چه چیز است *

Faṣl 2, on fol. 6b.: (۲) فصل دوم در بیان آنکه سبب نهادن این کتاب چه بود خاصه بپارسي *

Faṣl 3, on fol. 15b. (۳) فصل سیوم در بیان آنکه این کتاب را بر چه نسق و نهج نهادند *

Bâb, II, fol. 17a. Origin of beings, in five *Faṣl*:—

باب دوم در بیان مبداء موجودات و این مشتمل بر پنج فصل است:—

Fol. 17a. (۱) فصل اول در بیان فطرت ارواح و مراتب و معرفت آن

Fol. 22b. (۲) فصل دوم در بیان شرح ملکوتیات و مدارج آن

Fol. 26b. (۳) فصل سیوم در ظهور عوالم مختلفات از ملک و ملکوتات

Fol. 33a. (۴) فصل چهارم در بدایت خلقت قالب انسان

Fol. 42b. (۵) فصل پنجم در بدو تعلق روح بقالب

Bâb, III, fol. 50a. Present life, in twenty *Faṣl*:—

باب سیوم در بیان معاش خلق و آن مشتمل بر بیست فصل است:—

Fol. 50a. (۱) فصل اول در بیان حجب روح انسان از تعلق قالب و آفات آن *

Fol. 54b. (۲) فصل دوم در بیان تعلق روح بقالب و حکمت و فواید آن

Fol. 62a. (۳) فصل سیوم در بیان احتیاج بانبیا علیهم السلام در پرورش روح انسان *

Fol. 64b. (۴) فصل چهارم در بیان سبب نسخ ادیان و ختم نبوت محمد علیه السلام *

Fol. 77a. (۵) فصل پنجم در بیان ترتیب قالب انسان بر قانون شریعت

Fol. 81b. (۶) فصل ششم در بیان تزکیهٔ نفس انسان و معرفت آن

Fol. 88a. (۷) فصل هفتم در بیان تصفیهٔ دل بر قانون طریقت و معرفت آن *

Fol. 96b. (۸) فصل هشتم در بیان تجلیهٔ روح بر قانون حقیقت و معرفت آن *

Fol. 103a. (۹) فصل نهم در بیان احتیاج بشیخ در ترتیب انسان و سلوک راه *

Fol. 107b. (۱۰) فصل دهم در بیان مقام شیخی و صفات و شرایط آن

Fol. 113a. (۱۱) فصل یازدهم در بیان شرایط مریدی و صفات آداب آن

Fol. 120a. (۱۲) فصل دوازدهم در بیان احتیاج ذکر و اختصاص ذکر بلا اله الا الله *

Fol. 121b. (۱۳) فصل سیزدهم در بیان کیفیت ذکر کفتن و شرایط و آداب آن *

Fol. 122b. (۱۴) فصل چهاردهم در بیان احتیاج مرید بتلقین ذکر از شیخ و حاصل آن *

Fol. 125a. (۱۵) فصل پانزدهم در بیان احتیاج بخلوت و شرایط و آداب آن *

Fol. 128b. (۱۶) فصل شانزدهم در بیان بعضی وقایع غیبی و فرق میان خواب و واقع و انواع آن *

Fol. 132b. (۱۷) فصل هفدهم در بیان مشاهدهٔ انوار و مراتب آن

Fol. 137a. (۱۸) فصل هژدهم در بیان مکاشفات و انواع آن

Fol. 139b. (۱۹) فصل نوزدهم در بیان تجلی ذات و صفات خداوندی

Fol. 145b. (۲۰) فصل بیستم در بیان وصول بحضرت خداوندی بی اتصال و انفصال *

Bâb, IV, fol. 149b. Future life, in four *Faṣl* :—.

باب چهارم در بیان معاد نفوس سعدا و اشقیا و این مشتمل بر چهار فصل است :—

Fol. 149b. (۱) فصل اول در بیان نفس ظالم و آن نفس لوامه است

Fol. 161b. (۲) فصل دوم در بیان معاد نفس سابق و این مطمئنه است

Fol. 170a. (۳) فصل سیوم در بیان معاد نفس اشقی و این نفس اماره است *

The fourth *Faṣl* is not marked or distinguished.

Bâb, V, fol. 179ª. Spiritual progress of different classes of men, in eight *Faṣl* :—

باب پنجم در بیان سلوک طوایف مختلف و آن مشتمل است بر هشت فصل :—

Fol. 179ª. (۱) فصل اول در بیان سلوک ملوک و ارباب فرمان

Fol. 187ª. (۲) فصل دوم در بیان حال ملوک و سیرت ایشان با هر طائفه از رعایا و شفقت بر احوال خلق *

Fol. 198ᵇ. (۳) فصل سیوم در بیان سلوک وزرا و اصحاب قلم و نواب

Fol. 205ª. (۴) فصل چهارم در بیان سلوک علما و مفتیان و مذکران و قضاة *

Fol. 212ᵇ. (۵) فصل پنجم در بیان سلوک ارباب نعم و اصحاب اموال

Fol. 216ᵇ. (۶) فصل ششم در بیان سلوک روستا و دهاقین و مزارعان

Fol. 219ª. (۷) فصل هفتم در بیان سلوک اهل تجارت

Fol. 223ᵇ. (۸) فصل هشتم در بیان سلوک محترفه و اهل صنایع

The work was lithographed in Teheran, A.H. 1314.
Written in fair Nasta'liq.
Dated 2 Rabi' I, A.H. 1008.
Scribe : لطف الله بن امان الله

No. 1352.

foll. 77 ; lines 9 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; 6×3.

لمعات

LAMA'ÂT.

A tract on mystical love.

Author: Fakhr-ud-Dîn Ibrâhîm bin Shahriyâr 'Irâqî فخر الدين ابراهيم بن شهريار عراقي.

Beginning :—

الحمد لله الذي نور وجه حبيبه بتجليات الجمال الخ *

'Irâqî, the greatest mystic poet of his time, has already been mentioned in connection with his Dîwân, noticed under No. 89.

The work is based on Ṣadr-ud-Dîn Qûniyawî's lectures on Ibn-ul

'Arabî's Fuṣûṣ-ul-Ḥikam, and comprises a *Muqaddimah* and twenty-eight *Lam'at.*

The *Muqaddimah* begins on fol. 6a.

Lam'at I—fol. 7a.

Lam'at II—VII are not marked or distinguished.

VIII on fol. 28a.
IX on fol. 30a.
X on fol. 31b.
XI on fol. 34a.
XII on fol. 35a.
XIII on fol. 36a.
XIV on fol. 40a.
XV on fol. 42a.
XVI on fol. 45b.
XVII on fol. 47a.
XVIII on fol. 51b.
XIX on fol. 53a.
XX on fol. 55b.
XXI on fol. 59a.
XXII on fol. 61a.
XXIII on fol. 63b.
XXIV on fol. 65a.
XXV on fol. 67a.
XXVI on fol. 69a.
XXVII on fol. 71b.
XXVIII on fol. 73b.

Two copies of the work are noticed in Ethè, Bodl. Lib. Catalogue, Nos. 1251-1252. See also Rieu, ii, p. 594; G. Flügel iii, p. 446; Âṣaf. Lit. p. 466; A.S.B. Cat., Nos. 1185-1186, etc.. For Jâmî's commentary on the Lama'ât, entitled اشعة اللمعات see No. 181. VI. Two other commentaries on the work are noticed in Ethè, Bodl. Lib. Catalogue, Nos. 1253 and 1254. See also Ḥâj. Khal., vol. v, p. 335.

Marginal and interlinear glosses and explanations are found from the beginning of the copy to fol. 24b.

Written in clear bold Nasta'lîq.

Dated Wednesday, 19 Dulihjjah, A.H. 1077.

Scribe: محمد زاهد.

No. 1353.

foll. 92; lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 2\frac{1}{2}$.

نزهة الارواح

NUZHAT UL-ARWÂḤ.

A Ṣûfic work in prose and verse on the nature and rules of spiritual life.

Author: Ḥusayn bin 'Âlim bin Abil Ḥasan ul-Ḥusayni: حسين بن عالم بن ابي الحسن الحسيني.

At the beginning of the following two copies the author's name appears thus: ركن الحق والدين حسين ابن عالم ابن الحسن الحسيني while in the colophon of the present copy he is simply called محمد حسين to which the word مير is prefixed in a later hand (مير محمد حسين).

Most of the copies begin with a short Arabic prologue, evidently due to a disciple of the author. Some others begin with a Persian Qiṭ'ah found at the end of the Arabic prologue. In the present copy the Arabic prologue and the Qiṭ'ah are wanting and it begins thus:—

سپاس بیقیاس و منتهای بی منتهای مر ملکی را که ملکش بی انباز الخ

The author and his other works have been mentioned under Nos. 117–120.

For other copies see G. Flügel iii, p. 418; Rieu, i, p. 40 and ii, p. 608; Ethé, Bodl. Lib. Cat., Nos. 1255 and 1256; Ethé, Ind. Office Lib. Cat., Nos. 1821–1828; W. Pertsch, Berlin Cat., pp. 292–294; Bûhâr Lib. Cat., vol. i, p. 132; Krafft, p. 190; A. F. Mehren, p. 7; A.S.B. Cat., Nos. 1187–91; Cat. des MSS. et Xyl., p. 437. See also Ḥâj. Khal., vi, p. 321. A commentary on the work, by 'Abd ul-Waḥîd Ibrâhîm ul-Ḥusaynî ul-Bilgrâmî, is noticed in Ethé, Bodl. Lib. Cat., No. 1257.

According to the author's statement at the end the work was completed in A.H. 711=A.D. 1311. It is divided into the following twenty-eight *Faṣl*:—

1. فصل اول در مبداء سلوک, on fol. 9ª.
2. فصل دویم در معرفت سلوک, on fol. 11ª.
3. فصل سیوم در مقامات سالک, on fol. 13ª.
4. فصل چهارم در نصیحت سالک, on fol. 14ᵇ.
5. فصل پنجم در بدو تخلقت, on fol. 16ᵇ.

6. فصل ششم در بیان وحدت, on fol. 18^{a}.
7. فصل هفتم در تجرید سالک, on fol. 19^{b}.
8. فصل هشتم در قاعدهٔ طریقت, on fol. 22^{a}.
9. فصل نهم در کمال استغنا, on fol. 25^{a}.
10. فصل دهم درآغاز فطرت, on fol. 26^{a}.
11. فصل یازدهم در اختلاف حالات, on fol. 28^{b}.
12. فصل دوازدهم در بیان دل, on fol. 33^{a}.
13. فصل سیزدهم در تصفیهٔ دل, on fol. 34^{b}.
14. فصل چهاردهم در مزاج عشق, on fol. 37^{b}. (Bodl. copy در دیباچهٔ عشق).
15. فصل پانزدهم در حقایق عشق, on fol. 40^{b}.
16. فصل شانزدهم در حیرت عشق, on fol. 44^{a}. (Bodl. copy در وحدت عشق).
17. فصل هفدهم در بیان نفس, on fol. 47^{a}.
18. فصل هژدهم در مخاطب نفس, on fol. 49^{b}. (Bodl. copy در مخاطبهٔ نفس).
19. فصل نوزدهم در بیابان (read بیان) معاملات کون و مکان, on fol. 52^{a}.
20. فصل بیستم در جد و اجتهاد, on fol. 55^{b}.
21. فصل بیست و یکم در صحبت و متعابعت, on fol. 59^{b}.
22. فصل بیست و دویم در ترک صحبت خلق, on fol. 62^{a}.
23. فصل بیست و سیوم در صبر و تسلیم, on fol. 64^{b}.
24. فصل بیست و چهارم در کشف معانی سلوک, on fol. 68^{b}.
25. فصل بیست و پنجم در ارشاد و انتباه, on fol. 77^{b}.
26. فصل بیست و ششم در اسباب اهل طریقت, on fol. 80^{a}. (Bodl copy در اشارت اهل طریقت).
27. فصل بیست هفتم در نهایت اهل طریقت, on fol. 86^{a}. (Bodl copy در نهایت این طریق).
28. فصل بیست و هشتم در خاتمهٔ کتاب, on fol. 90^{b}.

Written in good Nasta'lîq.
Dated Ṣafar, A.H. 1143.

No. 1354.

foll. 86; lines 14; size 8¼ × 5½; 5½ × 3.

The same.

Another copy of the same Nuzhat-ul-Arwāḥ. Beginning on fol. 1ᵃ.

الحمد لله رب العالمين على كل حال في كل حين و الصلوة على رسوله الخ •

The usual beginning سپاس بیقیاس و منتهای بی منتهای الخ is found here on fol. 2ᵇ. It is preceded by the two verses بتوفیق چو روشن دیدم آواز الخ with which some other copies begin.

The date of completion, given in words in this copy (fol. 85ᵇ) is احد و عشرین و سبعمایة (A.H. 721 = A.D. 1321) which is a clerical mistake for احد و عشر و سبعمایة (A.H. 711 = A.D. 1311).

Written in ordinary Naskh

Dated 9 Ṣafar, A.H. 987 in the reign of Akbar.

Scribe: محمد ابن قاضي خان ابن منجو ابن قاضي بده ابن حضرت شیخ جلال ابن خلیل خطیب و متولي و محتسب خطهٔ خیرآباد.

The MS. is damaged.

No. 1355.

foll. 102; lines 15; size 9¼ × 5; 6 × 3¼.

The same.

Another copy of the same work, beginning as above. The MS. is slightly defective at the end, and breaks off with the words هنوز طاعت و صفاء معاملت مباحت و ملاحت.

Written in ordinary Ta'līq.

Not dated; 19th Century.

No. 1356.

foll. 24; lines 15; size 8×5; 5×3.

مراة المحققين

MIR'ÂT-UL-MUḤAQQIQÎN.

A mystical tract treating of self-knowledge, knowledge of God, and other doctrines of mysticism.

Beginning:—

حمد بیحد و ثنای بیعد حضرت ذوالجلال را که آثار قدرت او در عالم افاق الخ *

The name of the author is not given in the text itself, but at the beginning as well in the colophon, the work is ascribed to the famous mystic poet Maḥmûd Shabistarî (*d.* A.H. 720=A.D. 1320), whose life and work (گلشن راز) have been treated under No. 121.

According to the author's statement on fol. 2b the tract consists of seven *Bâb*. They are not marked or distinguished in the present copy. For another copy see A.S.B. Lib. Cat. No. 1345(2).

Written in fair Nasta'lîq.

Dated Akbarâbâd, 15 Dulqa'ad, A.H. 1167.

Scribe: مير محمد علي حسيني.

No. 1357.

foll. 80; lines 15; size 10¾×6¾; 7½×4½.

راحت القلوب

RÂḤAT-UL-QULÛB.

Discourses and spiritual teachings of Khwâjah Farîd-ud-Dîn Mas'ûd, surnamed Ganj-Shakar, taken down from his lips by his disciple and spiritual successor Niẓâm-ud-Dîn Auliyâ.

Beginning:—

این جواهر گنج الهام رباني و این زواهر فضل علوم مباني از زبان درد بار گهر نثارسلطان المشایخ .... فرید الحق والدین ...... جمع کرده شد انچه ازان تاج الصالحین از عین لفظ مبارک ایشان بسمع میرسید در این مجموعه که نام راحت القلوب است نبشته آمد الخ *

The life of Farîd-ud-Dîn Ganj-Shakar is given in the notice of فواید السالکین (No. 1640).

Shaykh Niẓâm-ud-Dîn Muḥammad Bada'ûnî, with his original name Muḥammad bin Aḥmad bin 'Alî ul Bukhârî and entitled Sulṭân-ul-Mashâ'ikh and Niẓâm Auliyâ شیخ نظام الدین محمد بداونی که نام او محمد بن احمد بن علي البخاری و لقب او سلطان المشایخ و نظام اولیا ست was one of the most eminent Chishtî Shaykhs of India. He was born, according to the author of the Safînat-ul-Auliyâ (Lib. MS p. 92) at Badâ'ûn, A.H. 636=A.D. 1238. His paternal grandfather Khwâjah 'Alî and his maternal grandfather Khwâjah 'Arab came together from Bukhârâ to Lahore, and settled in Badâ'ûn. Niẓâm Auliyâ lost his father at an early age. At the age of sixteen he came with his mother and sister to Dihlî, and took his abode in the neighbourhood of Shaykh Najîb-ud-Dîn Mutawakkil, brother of Khwâjah Ganj-Shakar. He stayed at Dihlî for four years, during which he studied Maqâmât Ḥarîrî under Shams-ul Mulk and made himself well-acquainted with Ḥadîṣ and other subjects; and then, at the age of twenty, he went to Ajûdhan and visited Khwâjah Ganj-Shakar on Wednesday 15 (according to Mir'ât-ul-Asrar, fol. 373b, 10) Rajab, A.H. 655=A.D. 1257, on which day Niẓâm Auliyâ became the disciple of Ganj-Shakar and received the robe of succession. He then returned to Dilhî, but being disgusted with the overwhelming rush of visitors he repaired to Ġiyâṣpûr, and made his abode there. He was held in high esteem by the public and commanded respect from kings and nobles. After a prolonged illness of forty days he breathed his last on Wednesday, 18 Rabî' II, A.H. 725=A.D. 1324 and was buried in Dilhî. Among his disciples the most eminent were Amîr Khusrau, Shaykh Naṣîr-ud-Dîn Chirâġ-i-Dilhî, Shaykh Burhân-ud-Dîn Ġarîb and Shaykh Ḥasan Dihlawî. See Mir'at-ul-Asrâr, foll. 372a–384a; Safînat-ul-Auliyâ, (Lib. MS.) p. 92; Akhbâr-ul-Akhyâr, p. 69; etc.

The present copy is carelessly written and is full of clerical mistakes. In a good and neatly-written copy (see No. 1641) the discourses are arranged in a systematical order, beginning with Wednesday 15 Rajab, A.H. 655=A.D. 1257, and ending with Wednesday 6 Rabî 'I, A.H. 656=A.D. 1258. In the present copy the arrangement is confused, and the dates are generally wrong.

A copy of the work is noticed in the Bûhâr Lib. Cat. vol. i, p. 132. For another see A.S.B. Lib. Cat. No. 1181.

The work ends with some verses from Niẓâmî Ganjawî's Iskandar Nâmah.

Written in careless Ta'lîq.

Dated 25 Sha'bân, A.H. 1276.

Scribe القادری المجیبی.

No. 1358.

مصباح الهداية و مفتاح الكفاية

foll. 226; lines 15; size 8¾×5; 6×3¼.

MIṢBÂḤ-UL-HIDÂYAT WA MIFTÂḤ-UL-KIFÂYAT.

A well-known compendium of Ṣûfic maxims and doctrines, being a concise adaptation of Shihâb-ud-Din Abû Ḥafṣ 'Umar bin Muḥammad bin 'Abd Ullah ul-Bakrî us-Suhrawardî's (*b.* A.H. 539=A.D. 1145 and *d.* A.H. 632=A.D. 1234) famous Arabic work عوارف المعارف (printed in Bûlâq, A.H. 1306), by 'Izz-ud-Dîn Maḥmûd bin 'Alî ul Kâshânî عزالدين محمود بن على الكاشاني who died in A.H. 735=A.D. 1334 (see Ḥâj. Khal. vol. IV, p. 275).

Beginning :—

حمدی که لمعات صدق و نفحات اخلاص آن دیدهٔ جان منور و دماغ دل معطر دارد الخ *

Other Persian translations or adaptations of the عوارف المعارف are by 'Abd-ur-Raḥmân bin Najîb-ud-Dîn 'Alî bin Buzġush ush-Shîrâzî (*d.* A.H. 716=A.D. 1316), mentioned in W. Pertsch, Berlin Catalogue, p. 89; by Junayd bin Faḍl Ullah (see E. G. Browne, Camb. Catalogue, pp. 87–89); and by an anonymous author (see W. Pertsch, Berlin Catalogue, p. 291). For further particulars see Ethé, India Office, Lib. Catalogue, No. 1837; Âṣaf Lib. p. 478 (where a MS. and a printed copy of the work are mentioned); A.S.B. Lib. Cat. No. 1199.

The work is divided into ten *Bâb*, each subdivided into ten *Faṣls*, as follows :—

Bâb I on fol. 5ª.

باب اول در بیان اعتقادات صوفیان :—

fol. 5ª. (۱) فصل اول در معني اعتقاد و ماخذ آن و تمسک بعقيدهٔ صحيحه *

fol. 6ᵇ. (۲) فصل دوم در توحید ذات و تنزیه صفات

fol. 10ª. (۳) فصل سیوم در تحقیق اسماء و صفات

fol. 11ª. (۴) فصل چهارم در آفریدن افعال بندگان

fol. 12ᵇ. (۵) فصل پنجم در کلام النبي

fol. 13ᵇ. (۶) فصل ششم در رویة

Bâb II on fol. 22a.

باب دوم در بیان علوم :—

Bâb III on fol. 36a.

باب سوم در بیان معارف :—

Bâb IV on fol. 61ᵇ.

باب چهارم در بعضی اصطلاحات صوفیان :—

(۱) فصل اول در بیان حال و مقام	fol. 61ᵇ.
(۲) فصل دوم در جمع و تفرقه	fol. 63ᵃ.
(۳) فصل سوم در تجلّی و استتار	fol. 63ᵇ.
(۴) فصل چهارم در وجد و وجود	fol. 65ᵇ.
(۵) فصل پنجم در سکر و صحو	fol. 67ᵃ.
(۶) فصل ششم در وقت و نفس	fol. 68ᵃ.
(۷) فصل هفتم در شهود و غیبت	fol. 70ᵃ.
(۸) فصل هشتم در تجرید و تفرید	fol. 70ᵇ.
(۹) فصل نهم در محو و اثبات	fol. 71ᵃ.
(۱۰) فصل دهم در تلوین و تکوین	fol. 71ᵇ.

Bâb V on fol. 72ᵃ.

باب پنجم در مستحسنات متصوفه :—

(۱) فصل اول در معني استحسان	fol. 72ᵇ.
(۲) فصل دوم در الباس خرقه	fol. 73ᵃ.
(۳) فصل سوم در اختیار خرقه ملون	fol. 75ᵃ.
(۴) فصل چهارم در اساس خانقاه و فایدهٔ آن	fol. 76ᵇ.
(۵) فصل پنجم در بیان رسوم اهل خانقاه و خصایص ایشان	fol. 77ᵇ.
(۶) فصل ششم در بیان خلوت	fol. 80ᵃ.
(۷) فصل هفتم در شرایط خلوت	fol. 82ᵃ.
(۸) فصل هشتم در بیان واقعات اهل خلوت	fol. 87ᵃ.
(۹) فصل نهم در سماع	fol. 91ᵇ.
(۱۰) فصل دهم در آداب سماع	fol. 96ᵇ.

Bâb VI on fol. 100ᵇ.

باب ششم در آداب :—

(۱) فصل اول در بیان ادب	fol. 100ᵇ.
(۲) فصل دوم در اداب حضرت ربوبیت	fol. 103ᵃ.
(۳) فصل سوم در اداب حضرت رسالت	fol. 106ᵇ.
(۴) فصل چهارم در آداب مرید با شیخ	fol. 108ᵇ.

(٥) فصل پنجم در آداب شیخي و فضیلت آن fol. 113a.
(٦) فصل ششم در آداب صحبت و صلاح و فساد آن fol. 117b.
(٧) فصل هفتم در آداب معیشت fol. 125b.
(٨) فصل هشتم در آداب تجرد و تاءَهُّل fol. 128a.
(٩) فصل نهم در آداب سفر fol. 132b.
(١٠) فصل دهم در آداب تعهدات نفس fol. 136a.

Bâb VII on fol. 143b.

باب هفتم در اعمال :—

(١) فصل اول در بیان عمل fol. 143b.
(٢) فصل دوم در اقرار بوحدانیت fol. 145a.
(٣) فصل سوم در طهارت fol. 146a.
(٤) فصل چهارم در بیان صلوٰة fol. 150a.
(٥) فصل پنجم در کیفیت اداء صلوٰة fol. 154a.
(٦) فصل ششم در فرایض صلوٰة و سنن آن fol. 158b.
(٧) فصل هفتم در توزیع اوقات بر اوراد fol. 162b.
(٨) فصل هشتم در ادعیهٔ ماثورة از نبي علیه افضل الصلوٰة و السلام * fol. 168a.
(٩) فصل نهم در فضیلت صوم و اختلاف احوال صوّام fol. 172a.
(١٠) فصل دهم در شرایط آداب صوم و افطار fol. 174b.

Bâb VIII on fol. 176a.

باب هشتم در بیان اخلاق :—

(١) فصل اول در بیان حقیقت خلق fol. 176a.
(٢) فصل دوم در صدق fol. 178a.
(٣) فصل سوم در بذل و مواساة fol. 179b.
(٤) فصل چهارم در قناعت fol. 181b.
(٥) فصل پنجم در تواضع fol. 182a.
(٦) فصل ششم در حلم و مداراة fol. 184a.
(٧) فصل هفتم در عفو و احسان fol. 185b.
(٨) فصل هشتم در بشر و طلاقت وجه fol. 186b.
(٩) فصل نهم در مزاح و نزول باطباع fol. 187a.
(١٠) فصل دهم در تودد و تالف fol. 188b.

Bâb IX on fol. 189[b].

باب نہم در بیان مقامات :—

fol. 189[b].	(۱) فصل اول در توبه
fol. 192[b].	(۲) فصل دوم در ورع
fol. 193[b].	(۳) فصل سوم در زهد
fol. 194[b].	(۴) فصل چهارم در فقر
fol. 196[a].	(۵) فصل پنجم در صبر
fol. 198[b].	(۶) فصل ششم در شکر
fol. 201[a].	(۷) فصل هفتم در خوف
fol. 203[b].	(۸) فصل هشتم در رجا
fol. 205[b].	(۹) فصل نہم در توکل
fol. 207[b].	(۱۰) فصل دهم در رضا

Bâb X on fol. 209[b].

باب دهم در احوال :—

fol. 209[b].	(۱) فصل اول در محبت
fol. 213[b].	(۲) فصل دوم در شوق
fol. 215[a].	(۳) نصل سوم در غیرت
fol. 217[b].	(۴) فصل چهارم در قرب
fol. 218[b].	(۵) فصل پنجم در حیا
fol. 219[b].	(۶) فصل ششم در انس و هیبت
fol. 221[a].	(۷) فصل هفتم در قبض و بسط
fol. 222[a].	(۸) فصل هشتم در فنا و بقا
fol. 224[a].	(۹) فصل نهم در اتصال
fol. 225[a].	(۱۰) فصل دهم در وصیّت و خاتمت

A good and correct copy. Written in good Naskh within gold and coloured borders with an illuminated head-piece.

Dated Ṣafar, A.H. 1055.

Scribe: جمال الدين ابن غياث الدين الابي نجمي.

No. 1359.

foll. 260; lines 15; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 3$.

The same.

A modern copy of the same Miṣbâḥ-ul-Hidâyat, beginning as above.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1360.

foll. 104; lines 15; size $10 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

معدن المعاني

MA'DAN-UL-MA'ÂNÎ.

Discourses of Shaykh Sharaf-ud-Dîn Aḥmad bin Yaḥyâ Munayrî شیخ شرف الدین احمد بن یحیی منیری, collected by one of his disciples between 15 Sha'bân, A.H. 749=A.D. 1348, and the end of Shawwâl, A.H. 751=A.D. 1350.

Beginning:—

الحمد لله الشاکرین و الصلواة علی رسوله .... اما بعد از شکر خداوند جل و علی و درود مصطفی انچه از لفظ گوهر نثار الخ *

Sharaf-ud-Dîn Aḥmad, one of the most renowned saints of India, was born in Munayr, a village in Bihâr. It is said in the Akhbâr-ul-Akhyâr, p. 133, that Sharaf-ud-Dîn set out to Dihlî to visit Shaykh Niẓâm-ud-Dîn Auliyâ, but the latter died shortly before Sharaf's arrival. He then became the disciple of Najîb-ud-Dîn Firdausî. He returned to his native place after spending several years in devotion in the jungle. He died in great sanctity in Bihâr, A.H. 782=A.D. 1380, where his tomb is still visited by hundreds of devotees and saints. His letters, which deal with the chief topics of Ṣûfism, are held in high estimation by Ṣûfîs. He is said to have left not less than fifteen works, enumerated in Ḍamîr ud-Dîn's سیرة الشرف, pp. 329–336.

The present work comprises forty-five chapters called مجلس or 'assembly,' each of which contains a discourse of the Shaykh on a question or topic proposed by a member of the assembly.

A copy of the work, entitled معدن المعانی but consisting of forty-one chapters, is noticed in Ethé, Bodl. Lib. Catalogue, No. 1263. For further particulars of this great saint and his works see Â'în-i-Akbarî, vol. ii, p. 219, and Blochmann's translation, p. 48, note; Rieu, ii, p. 492; Stewarts' Catalogue, p. 42; Ethé, Ind. Office Lib. Catalogue Nos. 1843–1848; etc.

Written in ordinary Ta'lîq.

Dated Shawwâl, A.H. 1262 Faslî.

Scribe: تطهر حسن.

The original MS. is followed by a مناجات (prayer) of the Shaykh.

No. 1361.

foll. 143; lines 23–32; size $9\frac{1}{2} \times 6\frac{1}{4}$: $8\frac{1}{4} \times 5\frac{1}{4}$.

مکتوبات شرف الدین احمد منیری

MAKTÛBÂT-I MUNAYRÎ.

The first collection of 100 letters of the renowned Indian saint Shaykh Sharaf-ud-Dîn Ahmad bin Yahyâ Munayrî شیخ شرف الدین احمد بن یحیی منیری, who died in A.H. 782=A.D. 1380. See No. 1360.

Beginning:—

سپاس بی پایان و ستایش فراوان مر حضرت پاک خداوندی را که
دلهای پاک عارفانرا بانوار مشاهدهٔ جمال با کمال الخ *

These letters, collected in A.H. 747=A.D. 1346 by Zayn Badr 'Arabî زین بدر عربي, a disciple of the Shaykh, were addressed to the latter's disciple and friend Qâdî Shams-ud-Dîn, governor of Jûsah قاضي شمس الدين حاكم قصبهٔ جوسه.

The letters deal with numerous topics of mystical doctrine, Şûfic maxims, etc., etc. This collection of 100 letters is generally known as مکتوبات صدی. A table of contents occupies foll. 2b–4a. The contents have been fully described in Ethé, Ind. Office Lib. Catalogue, No. 1843. See also Âsaf. Lib., p. 486, where MSS. and printed copies of the Maktûbât of this Shaykh are mentioned. The original work is preceded by some letters of the Shaykh added in a later hand.

Written in learned Naskh with occasional marginal notes and emendations. Marks of collation are found throughout the copy.

This old and valuable MS., dated Thursday, 14 Ramadân, A.H. 909, contains an interesting seal on the fly-leaf. It is faded and the

contents are not clear. The seal consists of a big circle within which are inscribed two other circles. The smallest one in the centre faintly reads بندۂ حضرت قبلہ سالار مسعود غازی. In the second circle we find the names حضرت طاھر—حضرت ساھو and حضرت عطاء الله, but they are indistinct. The inscription in the big circle cannot be deciphered.

Sultân-ush-Shuhadâ Sâlâr Mas'ûd Ġâzî, popularly known as Ġâzî Miyân the distinguished champion of Islâm, was the son of Amîr Sâhû bin 'Aṭâ Ullah, and fell in a battle with the Hindus at Bahrâ'ich in Awadh, A.H. 424=A.D. 1033. See Elliot, History of India, vol. ii, pp. 513–549; Rieu, iii. p. 1015; Beale, p. 245; etc. It is therefore probable that the owner of the seal, whose name is faded, was a descendant of Sâlâr Mas'ûd Ġâzî.

A seal of one Sayyid 'Abd-ul-Ġanî ul-Ḥusaynî, dated A.H. 1162, is also found on the title-page. There are several other seals, but they are not legible.

No. 1362.

foll. 279; lines 15; size 9¼ × 6½; 6¾ × 4.

The same.

Another copy of the same collection of 100 letters of Sharaf-ud-Dîn Aḥmad Munayrî, beginning as above.

A very modern copy, written in fair and legible Nasta'lîq at the request of the donor's father Muḥammad Bakhsh Khân.

Dated 24 Jumâdâ II, A.H. 1261.

Scribe: مولا بخش.

No. 1363.

foll. 218; lines 20; size 10 × 6¾; 8 × 4¼.

مکتوبات شرف الدین احمد منیری

MAKTÛBÂT-I SHARAF-UD-DÎN AḤMAD MUNAYRÎ.

A second collection of 208 letters of Sharaf-ud-Dîn Aḥmad bin Yaḥyâ Munayrî on similar Ṣûfic topics.

Beginning:—

الحمد لله الذي وقف للمشايخ بكشف ما يجوز من الاسرار الخ *

According to Ethé, India Office Lib. Catalogue, No. 1844, Zayn Badr 'Arabî (who is the editor of the first collection of 100 letters; see No. 1361) made a second collection of 151 letters in A.H. 769= A.D. 1367, i.e. twenty-two years after the first. The present collection begins with the same preface as in Ethé's copy; but instead of Zayn Badr 'Arabî the name of the editor occurs in one of the verses on fol. 2ª as اشرف رکن Ashraf-i Rukn, whose full name, given on the margin in a later hand, runs thus: محمد بن محمد بن عیسی البلخی المدعو به اشرف بن رکن. The date of the present collection, given on fol. 2ª, is, like that in Ethé, *loc. cit.*, A.H. 769 (A.D. 1367).

The first 151 letters exactly agree with those of Ethé's copy. The first letter, addressed to Shaykh 'Umar, begins thus on fol. 6ª :—

مکتوب اول در راه دین و درستی یقین - برادر عزیز شیخ عمر ساکن قصبه انکلی سلام و دعا از کاتب حروف مطالعه فرماید الخ *

The letters are addressed to a great number of Shaykhs. The last one is headed در جواب خوف و خاتمت. The original work is followed by a list of the descendants and children of 'Alî, with dates of their birth and death, and their burial places, etc.

Written in ordinary Ta'lîq.

Dated 14 Ramadân, A.H. 1264.

No. 1364.

foll. 482; lines 11; size $9\frac{1}{2} \times 5$; $6 \times 3\frac{1}{4}$.

The Same.

The same collection of Sharaf-ud-Dîn Ahmad's letters, but containing only 201 letters, i.e. seven less than the preceding collection.

It begins with the first letter, without a preface, thus :—

مکتوب اول در راه دین الخ *

This collection is generally known as مکتوبات دو صدی.

Written in ordinary Ta'lîq.

Dated Ahmad Nagar, 22 Rajab, A.H. 1061.

Scribe: زین العابدین الحسینی.

No. 1365.

foll. 422; lines 15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

The same collection of Sharaf-ud-Dîn Aḥmad's letters, but comprising 165 letters, i.e. 36 less than the preceding copy.

Beginning, like the preceding copy, with the first letter:—

مکتوب اول در راه دین الخ *

There is a gap after fol. 355ᵇ, and the letters 131–140 (extant on foll. 336ᵃ–357ᵇ in the preceding copy) are wanting.

Written in fair Naskh.

Not dated, 17th century.

No. 1366.

foll. 251; lines 20; size 9×5; $6\frac{1}{4} \times 3$.

شمايل الاتقيا

SHAMÂ'IL-UL ATQIYÂ.

An exhaustive dogmatical work on Ṣûfism:—

Author: Rukn 'Imâd رکن عماد.

Beginning:—

ستایش و ثنای بیعد مانند شیم و شمایل اتقیا و اصفیا و حمد و ثنای بیحد چون خصائل الخ *

The author, a disciple of Shaykh Burhân-ud-Dîn Ġarîb Chishtî, the third disciple of Shaykh Niẓâm-ud-Dîn Auliyâ, wrote the work at the request of his spiritual guide, the aforesaid Shaykh Burhân, who had already written a work on the same subject, entitled نفائس الانفاس. It is divided into four *Qism* and ninety-one *Bayân*. The four *Qism* are:—

I. On fol. 5ᵇ: قسم اول دربیان افعال حسنهٔ اصحاب طریقت و مقامات سالکان و مرادات مریدان و مطالب طالبان وعجایب ودقایق ولطایف وغرایب آن *

II. On fol. 119ᵇ: قسم دوم در بیان احوال ارباب حقیقت از انبیا و اخصّ اولیا بیان معاني مقام و حال و وقت مقام *

III. On fol. 239[a] : قسم سوم در اوصاف وجود و ذات بی کیف و کم
حضرت الوهیت و چگونگي موجودات دیگر
و بیان ازل و ازال و ابد و اباد و لطائف
و غرایب امر و حکم و قضا و قدر و بیان
صفات وجودی و ذاتي و ملکي و ملکوتي
نبوي و جلالت و عظمت حضرت مصطفوي
و اظهار انواع عنصر مقدسهٔ بارگاه رسالت
و حرمت و حشمت *

IV. On fol. 247[a] : قسم چهارم متضمن خلقت و اوصاف مهتر آدم و
فضایل آدمیان و امیدواریها در باب بندگان
گنهگار و عنایت بی علت حضرت غفار در
حق ایشان *

See Ethé, Ind. Office Lib. Catalogue, No. 1836, where, however, the name of the work is slightly different. See also A.S.B. Lib. Cat. No. 1197 ; Ḥâj. Khal, vol. iv, p. 69 ; Âṣaf. Lib., p. 452.

The preface is followed by a long list of the works and sayings of the holy men and scholars upon which the present work is based.

Written in a fair, but very careless, Nasta'lîq with numerous corrections and notes on the margins.

Dated Dulhijjah, A.H. 1047.

No. 1367.

foll. 160; lines 25; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The same.

Another copy of the same Shamâ'il-ul Atqiyâ.

This copy begins at once with the list of the contents of the work, followed by the list of the works and sayings of great men:—

فهرست هر اقسام و بیانهای شمایل اتقیا الخ *

Written in a clear Naskh.

Not dated ; 18th century.

No. 1368.

foll. 436; lines 19; size $12\frac{1}{4} \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

لطايف اشرفي
LAṬÂ'IF-I ASHRAFÎ.

The discourses, teachings and miracles of Sayyid Ashraf Jahângîr Simnânî سيد اشرف جهانگير سمناني, collected by his disciple Niẓâm-ud-Dîn Yamanî, who designates himself in the preface نظام حاجي غريب اليمني.

Beginning:—

الحمد لله الذي شرف العارفين بتشريف العرفان و الايقان •

Sayyid Ashraf Jahângîr, a Ṣûfî of great reputation, came of a distinguished Sayyid family of Simnân. He travelled to distant places in the company of Mîr Sayyid 'Alî Hamadânî (*d.* A.H. 786=A.D. 1385 and came to Bengal, where he became a disciple of 'Alâ-ul-Ḥaq Lâhauri Bangâlî (*d.* A.H. 800=A.D. 1398), and finally settled in a village near Jaunpûr, where he died, according to some, in, or shortly after, A.H. 840=A.D. 1436. The date of his death given at the end of this copy (fol. 433a) is 15 Muḥarram, A.H. 798=A.D. 1396, and in the following copy A.H. 792=A.D. 1390. For his life see Akhbâr-ul-Akhyâr, p. 190. His letters, entitled مكتوبات اشرفي, were collected by his successor Ḥâjî 'Abd-ur-Razzâq ul-Ḥasanî ul-Ḥusaynî us-Simnânî ul-Jîlânî, in A.H. 869=A.D. 1464 (see Rieu, i, p. 412; Bûhâr Lib. Catalogue, vol. i, p. 136). According to a statement on fol. 435a he also wrote a treatise entitled بشارت المريدين.

The work is divided into a *Muqaddimah* and sixty *Laṭîfah*, as follows:—

Muqaddimah, on fol. 3b:—

مقدمه در بيان فوايد علم و استماع كلمات مشايخ و شرايط آداب و اطلاع آن •

fol. 13b. (۱) لطيفهٔ اول در بيان توحيد و ارباب مراتب او

fol. 20b. (۲) لطيفهٔ دوم در معرفت ولايت و ولى و اقسام او

fol. 35a. (۳) لطيفهٔ سيم در بيان معرفت عارف و متعرف و جاهل

fol. 41b. (۴) لطيفهٔ چهارم در بيان معرفت صوفي و متصوف و ملامتي و قلندر و اصناف اين طايفه و ذكر ارباب ولايت از اوتاد و ابدال و اخيار و غوث و اقطاب و شرح اولياى مكتوم و كيفيت اطلاق اسم تصوف و صوفي بعضي اطايفه •

(٥) لطیفهٔ پنجم در بیان تفریق معجزه و کرامت و استدراج و دلایل اثبات کرامت * fol. 63b.

(٦) لطیفهٔ ششم در بیان اهلیت شیخي و شرایط اقتدای و آداب مرشد و مسترشد که مجموع اربعین اکابر است و مسئلهٔ توحید مطلب * fol. 68b.

(٧) لطیفهٔ هفتم در بیان اصطلاحات تصوف fol. 114a.

(٨) لطیفهٔ هشتم در بیان معرفت راه سلوک سلسله ترتیب ووجه خاص وحجب ظلماني و نوراني و انواع تجلیات و تلبیس ابلیس * fol. 133b.

(٩) لطیفهٔ نهم در بیان شرایط اذکار مختلفه موضوع مشایخ و فضل ذکر جلي و خفي * fol. 144b.

(١٠) لطیفهٔ دهم در بیان تفکر و مراقبه و جمع و تفرقه fol. 162a.

(١١) لطیفهٔ یازدهم در بیان مشاهده و وصول و روية صوفیه و یقین و رویت سایر مومنان * fol. 165b.

(١٢) لطیفهٔ دوازدهم در بیان ارادت و شرایط مرید و مراد و ذکر مقراض و طاقیه و انواع لباس مشایخ از صوف و خرقه و امثال آن * fol. 169a.

(١٣) لطیفهٔ سیزدهم در بیان حلق و قصر fol. 179b.

(١٤) لطیفهٔ چهاردهم در بیان مبداء خانوادهٔ مشایخ که در اصل چهارده بوده اند و ذکر اویسیان * fol. 180a.

(١٥) لطیفهٔ پانزدهم در بیان سلسلهٔ حضرت قدوة الکبرا و سلسله بعضی مشایخ سلف و خلف و تواریخ وفات و مولد اینان و اسامي خلفاء کمل ایشان و فواید اعراس و تحصیل فضایل از اکابر متعدده * fol. 188b.

(١٦) لطیفهٔ شانزدهم در بیان معاني کلمات شطحیات و تقریبات و مراتب تلوین و تمکین وشرح شمهٔ از صحو و سکر * fol. 224a.

(١٧) لطیفهٔ هفدهم در بیان آداب صحبت و زیارت مشایخ و قبور و کیفیت وضع جبهه بین یدی الشیوخ * fol. 231b.

(١٨) لطیفهٔ هژدهم در بیان معاني زلف وخال و امثال آن fol. 237a.

(١٩) لطیفهٔ نوزدهم در بیان معاني ابیات متفرقه در محتملات متصوفه که از افاضل مختلفه صادر شده اند fol. 240b.

fol. 246ª. (۲۰) لطيفهٔ بيستم در بيان سماع و استماع مزامير *

fol. 259ᵇ. (۲۱) لطيفهٔ بيست و يکم در بيان مسئلهٔ اختيار و قضا و قدر و خير و شر و بعضی عقايد صوفيه *

fol. 266ª. (۲۲) لطيفهٔ بيست و دوم در بيان ترک اورنک سلطنت و اعراض از سرير مملکت و سپردن طريق و التقا به بعضی مشايخ عصر در راه بتخصيص بحضرت مخدوم جهانيان و تبان (اتيان read) به جنازهٔ حضرت شيخ شرف الدين (يحيی) منيري و رسيدن بحضرت علاء الدين و وصول بمقصد و ايثار مقامات خود را و القاب بخطاب جهانگيري *

fol. 272ᵇ. (۲۳) لطيفهٔ بيست و سوم در تعين مقام و نزول رايات اشرفي و صدور علامات شگرفي بظفر آباد و اظهار خوارق بيکديکر و ذکر ارادت حضرت شيخ کبير سرور پوري *

fol. 278ª. (۲۴) لطيفهٔ بيست و چهارم در بيان (ديدن) امرا ،و سلاطين و فقرا و مساکين را *

fol. 282ᵇ. (۲۵) لطيفهٔ بيست و پنجم در بيان ايمان و دلايل اثبات صانع و وحدهٔ صانع و ازليت و ابديت و اصول شريعت و طريقت *

fol. 287ª. (۲۶) لطيفه بيست و ششم در بيان ارباب نظر و برهان و اصحاب کشف و عيان و حيرت هر دو طايفه و بيان تنوق و حيرت طايفهٔ اخير و بحث شريعت و طريقت و حقيقت و وحدهٔ *

fol. 290ᵇ. (۲۷) لطيفهٔ بيست و هفتم دربيان دلايل وحدت وجود و براهين اينان مرتبهٔ شهود و اختلاف بعضی مشايخ و توفيق در ايشان *

fol. 302ᵇ. (۲۸) لطيفهٔ بيست و هشتم در بيان توبه

fol. 304ᵇ. (۲۹) لطيفهٔ بيست و نهم در بيان معرفت نماز

fol. 306ᵇ. (۳۰) لطيفهٔ سي‌ام در بيان معرفت روزهٔ

fol. 307ᵇ. (۳۱) لطيفهٔ سي و يکم در بيان زکوهٔ

fol. 308ᵇ. (۳۲) لطيفهٔ سي و دوم در بيان حج و جهاد

(۳۳) لطيفهٔ سي و سوم در بيان اوصاف اصناف امت كه متفرق شده اند بمذاهب كثير و ماهيت مراتب انساني كه صوري و معنوي اند * fol. 313b.

(۳۴) لطيفهٔ سي و چهارم در بيان فوايد سفر و شرايط fol. 315b.

(۳۵) لطيفهٔ سي و پنجم در بيان غرايب روزگار و عجايب آثار (كه) حضرت ايشان ديده اند و انواع مقامات كه از اكابر كوهستان ورزيده * fol. 317b.

(۳۶) لطيفهٔ سي و ششم در طريق اطعام و ضيافت كرام و فوايد بعضي ماكولات و مشروبات * fol. 322b.

(۳۷) لطيفهٔ سي و هفتم در شرايط اعتكاف و معني خلوت و عزلت و بيان تجريد و تفريد * fol. 339b.

(۳۸) لطيفهٔ سی و هشتم در بيان وظايف صبح و شام و صلوة خمس اسلام و نوافل و ادعيهٔ شهور و ايام متبركه و صيام صوفيه * fol. 334b.

(۳۹) لطيفهٔ سي و نهم در عشق و مراتب او fol. 345b.

(۴۰) لطيفهٔ چهلم در بيان ورع و زهد و تقوى fol. 348b.

(۴۱) لطيفهٔ چهل و يكم در بيان توكل و تسليم و رضا و كسب و ذكر (خوف) و رجا * fol. 349a.

(۴۲) لطيفهٔ چهل و دوم در تعبير خواب fol. 350b.

(۴۳) لطيفهٔ چهل و سيوم در بيان بخل و سخاوت و ررق و ذخيره * fol. 351b.

(۴۴) لطيفهٔ چهل و چهارم در بيان مجاهده و رياضت و در بيان شقاوت و سعادت * fol. 352b.

(۴۵) لطيفهٔ چهل و پنجم در بيان رسوم خلق و مراج (read مزاح) مستحسن * fol. 354b.

(۴۶) لطيفهٔ چهل وششم در بيان تذكره و وعظ و حسن خلق و غضب و شفقت و معامله * fol. 355b.

(۴۷) لطيفهٔ چهل و هفتم در بيان مومن و مسلم fol. 356b.

(۴۸) لطيفهٔ چهل و هشتم در بيان امر معروف و نهي منكر ودر ذكر بعضى اشربهٔ مختلف فيه * fol. 357b.

(۴۹) لطيفهٔ چهل و نهم در بيان معرفت امامت و بيان تولا و تبرا و ترك علايق * fol. 359a.

(۵۰) لطیفهٔ پنجاهم در بیان معرفت نفس و روح و قلب و در قبض ارواح و نمودار ملائکه * fol. 360ᵃ.

(۵۱) لطیفهٔ پنجاه و یکم در بیان ذکر علم و طبل و بیان زنبیل کردانیدن * fol. 362ᵇ.

(۵۲) لطیفهٔ پنجاه و دوم در بیان نسب نبوي و اندک سیر مصطفوي * fol. 364ᵇ.

(۵۳) لطیفهٔ پنجاه و سیوم در ذکر خلفاء را شدین و بعضی صحابه و تابعین * fol. 392ᵃ.

(۵۴) لطیفهٔ پنجاه و چهارم در ذکر بعضی شعرا که (از مشرب) صافي صوفیه و طایفهٔ علیه شربي داشته اند * fol. 408ᵃ.

(۵۵) لطیفهٔ پنجاه و پنجم در صدور برخي خوارق (از حضرت قدوة الکبرا) به نسبت بعضي مردم * fol. 415ᵇ.

(۵۶) لطیفهٔ پنجاه و ششم در بیان تفویض مقام و حوالهٔ ولایت اسلام به نسبت مقتدای آفاق سید عبد الرزاق و ذکر قبولیت بشرف فرزندي * fol. 420ᵃ.

(۵۷) لطیفهٔ پنجاه و هفتم در بیان نزول رایات اشرفي و علامات شگرفي در خطهٔ اوده و قلعهٔ جایس و قصبهٔ ردولی و نواحی او و صدور خوارق به نسبت اهالی این دیار و سبب اعتقاد مسند عالي سیفخان و حضرت قاضي رفیع الدین و شیخ شمس الدین اودهي * fol. 422ᵃ.

(۵۸) لطیفهٔ پنجاه و هشتم در بیان دعوات بعضی اسماء عظام و دیگر بیان سورهٔ فاتحهٔ توریت که معروف بدعاء بشمخ است و بعضی فواید دیگر از افسون و تعویذ و امثال آن * fol. 424ᵃ.

(۵۹) لطیفهٔ پنجاه و نهم در بیان تنزیل فیض الٰهي و فضل نامتناهي در حین سفر حضرت ایشانرا و احضار ملایکه و مردان غیب و بعضی اولیا بجهة تجهیز و تکفین حضرت قدوة الکبرا * fol. 432ᵇ.

(۶۰) لطیفهٔ شصتم در بیان صدور بعضی انفاس اشفاق به نسبت قدوة الافاق سید عبد الرزاق و اولاد و احفاد او و بعضی خلفاء کبراء ایشانرا و الطاف عام به نسبت fol. 435ᵃ.

مریدان و فرزندان و معتقدان و سایر مخلصان از
خاص و عام *

The full title of the work, given in the preface (fol. 3b), is لطايف اشرفي في بيان طوائف صوفي.

The work is rare. A copy of it is noticed in the Bûhâr Lib. Cat., vol. i, p. 135; see also Rieu, i, p. 361 and A.S.B. Lib. Cat. No. 1214. It was lithographed, Dihlî, A.H 1298.

Written in ordinary Ta'lîq.

Dated 22 Ramaḍân, A.H. 1205.

Scribe: غلام محمد ولد شيخ حاجي محمد عظيم صفوي.

No. 1369.

foll. 629; lines 19; size $10 \times 5\frac{1}{2}$; 7×4.

The same.

A slightly defective copy of Ashraf Jahângîr's Laṭâ'if-i Ashrafî, beginning as above.

The copy breaks off in the middle of the 59th *Laṭîfah*, with the following words:—

و از اصحاب اکمل و ارزل هیچکس نبود ...... الخ *

corresponding with line 19, fol. 433b of the preceding copy.

The fifty-nine *Laṭîfah* are found here as follows:—

Laṭîfah 1. On fol. 20b.
2. On fol. 30b.
3. On fol. 52a.
4. On fol. 62a.
5. On fol. 89b.
6. On fol. 96b.
7. On fol. 154b.
8. On fol. 181a.
9. On fol. 195b.
10. On fol. 218a.
11. On fol. 223a.
12. On fol. 228a.
13. On fol. 242b.
14. On fol. 243b.
15. On fol. 255a.

16. On fol. 303a.
17. On fol. 315a.
18. On fol. 323b.
19. On fol. 328b.
20. On fol. 335b.
21. On fol. 357b.
22. On fol. 367b.
23. On fol. 377a.
24. On fol. 385b.
25. On fol. 392b.
26. On fol. 399a.
27. On fol. 405b.
28. On fol. 425a.
29. On fol. 428a.
30. On fol. 431a.
31. On fol. 433a.
32. On fol. 434a.
33. On fol. 441b.
34. On fol. 445a.
35. On fol. 448a.
36. On fol. 456a.
37. On fol. 469a.
38. On fol. 476a.
39. On fol. 493b.
40. On fol. 497b.
41. On fol. 498b.
42. On fol. 501a.
43. On fol. 502b.
44. On fol. 504a.
45. On fol. 507b.
46. On fol. 509a.
47. On fol. 511b.
48. On fol. 513a.
49. On fol. 516a.
50. On fol. 517b.
51. On fol. 520b.
52. On fol. 524b.
53. On fol. 566a.
54. On fol. 591a.
55. On fol. 601b.
56. On fol. 608a.
57. On fol. 611a.

58. On fol. 614[a].
59. On fol. 627[b].

Written in fair Nasta'lîq with occasional marginal notes.
Not dated; 18th century.

No. 1370.

pp. 7–355 (foll. 174); lines 11; size 9×6; 6½×4.

(ملفوظات اشرفی)

(MALFÛẒÂT-I ASHRAFÎ.)

A very defective, incomplete and badly arranged copy of Ashraf Jahângîr Simnânî's discourses, teachings, etc., edited by another man.

The contents of this copy agree with those of the preceding MS.; but on p. 33 the present editor refers thus to the Laṭâ'if-i Ashrafî of Niẓâm Ḥâjî (No. 1368):—

چنانچه در لطائف اشرفي حضرت نظام الدين يمني ميفرمايند الخ *

The *introduction is missing.*

The first folio bears the page mark 7, and opens abruptly thus:—

...... حضرت امير كبير سلطان السلاطين مخدوم سيد اشرف جهانگير رحمة الله عليه بودند در حالتيكه گذر بجانب دار السلطنة جونپور حضرة قدوة الكبرا را افتاد ازينجا سفر عراق پيش گرفتند الخ *

The account of the incidents connected with Ashraf Jahângîr's journey to India, comprising pp. 33–110, corresponds with foll. 367–385 of the preceding copy.

It seems probable that the present writer edited the work of Niẓâm Yamanî by adding an introduction which, however, is missing.

The MS. ends with the instructions relating to the ceremonies to be observed in visiting tombs (pp. 346–356), corresponding to foll. 320[b]–323[a] of the preceding copy. The words with which the copy breaks off are:—

لا اله الا الله وحده لاشريك له له الملك و له الحمد يحيى ' ... *

Written in careless Ta'lîq.
Not dated; 19th century.

The signature of Jadu Nath Sarkar (Professor, Patna College), who presented the MS. to the Library, is found at the beginning and end of the copy.

No. 1371.

foll. 302; lines 25; size 10½×7; 7¾×4½.

فصل الخطاب

FAṢL-UL-KHIṬÂB.

An old and valuable copy of Faṣl-ul-Khiṭâb, the well-known encyclopaedia of Ṣûfic lore, based on the works and sayings of eminent mystics and holy men.

Author: Muḥammad bin Muḥammad bin Maḥmûd ul-Ḥâfiẓî ul-Bukhârî, better known as Khwâjah Muḥammad Pârsâ: محمد بن محمد بن محمود الحافظي البخاري المشتهر به خواجه محمد پارسا.

Beginning:—

الحمد لله الدّال لخلقه على وحدانيّته باعلامه و آياته الخ ‧

The author, Khwâjah Muḥammad Pârsâ, was an eminent follower of Khwâjah Bahâ ud-Dîn Naqshband (*b.* A.H. 782=A.D. 1380, *d.* A.H. 791=A.D. 1389), whose sayings he collected under the title انفاس قدسيه (also styled رسالة القدسية النقشبنديه)—the work from which Jâmî made an extract, entitled سخنان خواجه پارسا or الحاشية القدسيه (see Ethé, Ind. Office Lib. Cat. No. 1357). He also left a treatise entitled رساله در بيان نيتها (see W. Pertsch, Berlin Catalogue, p. 78, No. 3). He died in Madînah, according to Nafaḥât, p. 448, and a note at the end of the present copy corroborates this, on Thursday, Dulḥijjah, A.H. 822=A.D. 1420. For further particulars of the author, and for other copies of the work, see Rieu, ii. p. 863b, G. Flügel iii. p. 421; W. Pertsch, Berlin Catalogue, p. 294; Ethé Ind. Office Lib. Catalogue, No. 1855; Âṣaf Lib. p. 458; Bûhâr Lib., vol. i. p. 173; A.S.B. Lib. Cat. No. 1218; Ḥâj. Khal. vol. iv. p. 422; Ḥadâ'iq-ul-Ḥanafîyah, p. 313 (where the date of the author's birth is given as A.H. 756.)

This valuable copy, dated Friday, 25 Dulḥijjah, A.H. 845, was written only twenty-three years after the author's death. Written in learned Naskh on good thick paper, with occasional marginal notes, emendations and additions, which are written in the same hand as the text itself.

A list of the contents, an incomplete one, is prefixed in a later hand.

No. 1372.

foll. 326; lines 21; size $9\frac{1}{4}+5\frac{1}{2}$; $5\frac{3}{4}\times2\frac{1}{2}$.

The same.

Another copy of the same Faṣl-ul-Khiṭâb, beginning as above.

Written in fair Nasta'līq within gold and coloured borders, with an illuminated, but faded, frontispiece. Occasional marginal notes and glosses. In some places the margins have been repaired or replaced.

Not dated; apparently 17th century. The last nine folios, supplied in a later ugly hand, are dated A.H. 1194.

No. 1373.

foll. 300; lines 19; size $9\frac{1}{2}\times6\frac{1}{4}$; $6\frac{1}{2}\times4\frac{1}{4}$.

The same.

A slightly defective copy of the Faṣl-ul-Khiṭâb. The first ten or eleven lines of the preface are wanting, and the MS. opens abruptly thus:—

...... و میان علوم ظاهر و باطن و ارباب احوال و اصحاب کمال اند الخ *

Written in fair Naskh. The Arabic passages are written in red throughout.

The colophon is vaguely dated 'سنه ۱۰۸,' probably meaning A.H. 1008.

No. 1374.

foll. 29; lines 5; size $9\times5\frac{1}{4}$; $5\frac{1}{2}\times2\frac{3}{4}$.

وجود العاشقين

WAJÛD-UL-'ÂSHIQÎN.

A very beautiful copy of a mystical tract.

Author: Sayyid Muḥammad bin Sayyid Yûsuf Ḥusaynî, surnamed Gîsûdarâz سید محمد بن سید یوسف حسینی الملقب به گیسو دراز.

Beginning:—

سپاس بی حد و ستایش بیعد مر قادر مطلق و حاکم برحق جانان عاشقان صاحب جملهٔ جهان الخ *

The author, a disciple and Khalifah of Shaykh Nasir-ud-Din Mahmûd Chirâġ-i-Dihli, was born at Dihli, A.H. 721=A.D. 1321 and died, A.H. 825=A.D. 1422 at the age of 105 lunar years. See Rieu, i. p. 347, where a copy of his discourses, collected under the title جوامع الكلم by his disciple Muhammad bin Muhammad Akbar Husayni, is noticed. After Nasir ud-Din's death the author went to Gujarât, and after staying there for a long time he took up his abode in Kulbargah, A.H. 815=A.D. 1412, where he was treated with high regard by Firûz Shâh Bahmani and his successor Ahmad Shâh Bahmani. See Târikh-i-Firishtah (Bombay edition), vol. i. p. 607, vol. ii, p. 748, and Briggs' translation, vol. ii, p. 388, 398; Akhbâr-ul Akhyâr, p. 123; Khazinat-ul-Asfiyâ, p. 371; etc. The author's life entitled تاريخ حسيني, and a collection of his letters, are mentioned in Stewart's Catalogue, pp. 30 and 37. A copy of the present work is noticed in Ethé, Ind. Office Lib. Catalogue No. 1859, and another is extant in No. 1858 of the same Catalogue. See also 'Âsaf Lib. p. 496; A.S.B. Lib. Cat. Nos. 1223–1227.

The main subjects treated in the work are عشق - عاشق and معشوق, of which the author gives mystical explanations.

A superb copy; written in elegant Nasta'liq, with illuminations and floral designs in gold throughout.

Scribe: معجز قلم.

Not dated, 17th century.

Several seals and 'Ard-didahs are found on the title-page. The beautiful binding, which is firm and inlaid with gold, is slightly worm-eaten.

No. 1375.

foll. 230; lines 14; size 8×5; 6½×3¼.

درّ المجالس

DURR-UL-MAJÂLIS.

Moral and spiritual instructions, illustrated by anecdotes and sayings of the Patriarchs and Prophets, saints and holy men.

Author: Sayf-uz-Zafar Naubahârî سيف الظفر نوبهاري.

Beginning:—

حمدي كه از عنايت الهي بروزبان عارفان الخ

Copies of the work are mentioned in Rieu, vol. i, p. 44; J. Aumer, Munich Catalogue, p. 58; Leyden Catalogue, i, p. 359; G.

Flügel, iii, p. 444; Cat. Codd. Or. Lugd. Bat. i, p. 359; W. Pertsch, Berlin Cat., p. 980; Ethé, Ind. Office Lib. Cat., Nos. 1762, 31; 1882–1889; A.S.B. Lib. Cat. Nos. 1306–1308. The author's name is variously given, as - سيف الظفر نوبهاري سيف الظفر بن البرهان and سيف الدين ظفر نوبهاري. Corruptions of the name are سيف بونهاري or سيف ظفر بهاري ,بوطبهاري ,سيف بوتهاري, or etc. The reading in the present copy is still more confusing. It runs thus:

ميگويد بندهٔ گناهكار اميدوار برحمت پروردگار المغفر الى الله الغني الباري سيغفر بر بهاري كه عمر بنده در مجلس بندگان دين و خداوندان يقين گذشته الخ *

Some of the latest references quoted in the work are Sa'dî (*d.* A.H. 690=A.D. 1291), Sayyid Jalâl Bukhârî (*d.* A.H 785=A.D. 1383), from which it is evident that the work was not written before the last mentioned date.

It is divided into the following thirty-three *Bâb* :—

Bâb I, on fol. 5ᵇ: باب اول در فضيلت آفرينش مهتر آدم صلوات الله عليه و سلام *

Bâb II, on fol. 18ᵇ: باب دوم در فضيلت سخاوت مهتر ابراهيم پيغامبر صلوات الله و سلام عليه *

Bâb III, on fol. 27ᵃ: باب سيوم در فضيلت مهتر شعيب پيغامبر صلوات الله عليه و سلام *

Bâb IV, on fol. 29ᵇ: باب چهارم در فضيلت مهتر موسى صلوات الله و سلام عليه *

Bâb V, on fol. 35ᵇ: باب پنجم در فضيلت مهتر سليمان پيغامبر صلوات الله عليه و سلام *

Bâb VI, on fol. 42ᵃ: باب ششم در فضيلت مهتر عيسى صلوات الله عليه و سلام و در معجزهٔ *

Bâb VII, on fol. 49ᵇ: باب هفتم در فضيلت محمد مصطفى پيغامبر ما عليه السلام و در معجزهٔ هدايت يافتن دوستان حق و زرد روى شدن دشمنان *

Bâb VIII, on fol. 61ᵇ: باب هشتم نيكوئي كردن در حق مادر و پدر و خشنودي ايشان *

Bâb IX, on fol. 67ᵃ: باب نهم در فضيلت مجروح شدن دندان پيغامبر عليه السلام *

Bâb X, on fol. 70ª : باب دهم در التماس خواجه عالم محمد مصطفى صلى الله عليه وسلم *

Bâb XI, on fol. 73ᵇ : باب یازدهم در حکایت امیر المؤمنین شاه مردان علی کرم الله وجهه و خاتون قیامت فاطمه زهرا رضي الله عنها *

Bâb XII, on fol. 78ª : باب دوازدهم در حکایت ماریهٔ قبطی خدمتگار پیغامبر صلی الله علیه وسلم *

Bâb XIII, on fol. 82ᵇ : باب سیزدهم در فضیلت جوانان ابو سفیان که در رضاء خدایتعالی چگونه بودند *

Bâb XIV, on fol. 90ª : باب چهاردهم در فضیلت خالد ولید رضي الله عنه بشرف اسلام مشرف شدن *

fol. 100ª. باب پانزدهم در فضیلت بلال و پادشاهي از اقالیم عرب

fol. 108ᵇ. باب شانزدهم در فضیلت خواجه لقمان حکیم علیه الرحمة و الغفران که مر بسر خود را چند سخن آموخته بود *

fol. 114ª. باب هفدهم ایمان آوردن بت پرستي با پسر الخ

fol. 119ª. باب هژدهم در حکایت سلطان ابراهم ادهم رحمته الله علیه *

fol. 123ᵇ. باب نوزدهم در حکایت مرد سخي و زن بخیله

fol. 131ᵇ. باب بیستم در حکایت آزر بت تراش پدر مهتر ابراهم خلیل الله صلوات الله علیه *

fol. 137ᵇ. باب بیست و یکم در حکایت طوطي که مردي بخدمت مهتر سلیمان صلوات الله و سلام علیه آورده بود و جواب گفتن طوطي بخدمت مهتر سلیمان *

fol. 140ᵇ. باب بیست و دوم در حکایت آرزوی خواجه حسن بصری رضي الله عنه *

fol. 145ᵇ. باب بیست و سیوم در حکایت شیطان مردود که فردای قیامت بر امت پیغامبر علیه السلام دعوی کند *

fol. 150ª. باب بیست و چهارم در حکایت بادشاه نیشا پور که با مظلومي بذل آورده بود *

fol. 153ᵇ. باب بیست و پنجم در حکایت خواجه ربیع حسام قدس الله سره العزیز با دختر خود سوال و جواب گفتن *

fol. 160ª. باب بیست و ششم در حکایت خواجه سفیان ثوري رحمة الله علیه با شیطان *

fol. 163ᵇ. باب بیست و هفتم در حکایت خواجه حسن نوري رحمة الله علیه *

fol. 169ᵇ. باب بیست و هشتم در حکایت شیخ برسیا که چگونه کسی بود و بسبب چه ایمان خود گم کرد و مومن را ازان هوشیار باید بود *

fol. 176ᵃ. باب بیست و نهم در فضیلت ماه مبارک رمضان عظمت برکاته

fol. 185ᵃ. باب سي ام در فضیلت خانهٔ کعبه

fol. 192ᵇ. باب سي و یکم در مقتل امیر المؤمنین حسن و حسین رضي الله عنهما *

fol. 215ᵇ. باب سي و دوم در حکایت سلطان ابو سعید ابو الخیر که حق پیر بر مرید چیست و حق مرید بر پیر چیست *

fol. 221ᵃ. باب سي و سیوم در فضیلت اهل بهشت که بدیدار حق تعالی مشرف خواهند شد و آخرین بندهٔ از امت محمد رسول الله صلی الله علیه وسلم که از دوزخ بعد از همه خواهند کشید *

Written in Naskh.
Dated 26 Dulhijjah, A.H. 978.
Scribe: ابراهیم احمد قطبي الحسني.

No. 1376.

foll. 219; lines 13; size 9½ × 7; 5¾ × 3¼.

انیس الطالبین و عُدّة السالکین

ANÎS-UṬ-ṬÂLIBÎN WA ʻUDDAT US-SÂLIKÎN.

The discourses, spiritual sayings and miraculous deeds of Muhammad bin Muhammad ul-Bukhârî, better known as Khwâjah Bahâ-ud-Dîn Naqshbandî, the founder of the Naqshbandî order (according to the present work, fol. 4ᵇ, he died on 4th Rabî ʻI, A.H. 791=A.D. 1388), collected by his disciple Ṣalâḥ bin Mubârak ul-Bukhârî. According to Khazînat-ul Aṣfiyâ, p. 526, Bahâ-ud-Dîn died on the 3rd of Rabî ʻI, A.H. 791=A.D. 1388 at the age of seventy-three. See also Nafâhât-ul-Uns, p. 439; Ḥabîb-us-Siyar, vol. iii, Juz 3, p.87.

Beginning:—

حمد بی منتہا حضرت خدایرا جلّ سلطانه و عمّ نواله که محامد
اولین و آخرین فاتحه تمجید اوست الخ *

We learn from the preface that in A.H. 785=A.D. 1384 Ṣalâḥ entered the service of Khwâjah 'Alâ-ud-Dîn 'Aṭṭâr (d. A.H. 802=A.D. 1400), who introduced him to the great Khwâjah Bahâ-ud-Dîn. Ṣalâḥ then adds that when he made known that he intended to collect the discourses and sayings of Bahâ-ud-Dîn, one of his friends informed him that Ḥusâm-ud-Dîn Khwâjah Yûsuf, one of the children of Ḥâfiẓ-ud-Dîn Kabîr ul-Bukhârî, and a constant companion of Bahâ-ud-Dîn, also cherished the wish to collect the discourses, but had been forbidden by Bahâ-ud-Dîn to do so for the time being. This information, says Ṣalâḥ, prevented him from undertaking the task until, after Bahâ-ud-Dîn's death, he was asked by 'Alâ-ud-Dîn 'Aṭṭâr to undertake the work. According to Ḥâj. Khal. i, p. 487, Ṣalâḥ collected these discourses in A.H. 785=A.D. 1383, which seems to be improbable.

The full title of the work, given on fol. 5ᵃ, is Anîs uṭ-Ṭâlibîn Wa 'Uddat us-Sâlikîn انیس الطالبین و عدة السالکین. It is also styled مقامات خواجه نقشبند, and is divided into four parts, called *Qism*, as follows:—

I. On fol. 6ᵇ. — در ولایت و ولي

II. On fol. 12ᵇ. — در شرح ابتداء احوال خواجهٔ ما قدس الله روحه و ذکر سلسلهٔ خواجگان ما روح الله ارواحهم *

III. fol. 39ᵇ. — در بیان صفت احوال و روش اخلاق و احوال و اقوال حضرت خواجهٔ ما قدس الله روحه و شرح طریقهٔ نسبت و نتایج صحبت و کیفیت معاملهٔ ایشان با طالبان و ذکر حقایقي و لطایفي که در هر محلی بر لفظ مبارک ایشان میگذشته است *

IV. fol. 78ᵇ. — در ذکر کرامات و ظهورات و احوال و آثار که از حضرت خواجهٔ ما در محال تلاطم امواج ابحار ولایت بظهور آمده است *

The discourses of this great Shaykh are highly esteemed up to the present age by Ṣûfîs, particularly those of the Naqshbandî order. They have been collected by his disciples and followers. See Ethé, Ind. Office Lib. Catalogue, No. 1851; W. Pertsch, Berlin Catalogue, p.

10, No. 23; Rieu, ii. p. 862; A.S.B. Lib. Cat. No. 244; Bûhâr Lib. Catalogue, i. p. 143.

Written in good Nasta'lîq on thick paper, with an illuminated head-piece.

Dated Jumâdâ II, A.H. 994.

Scribe; میر حسین ابن خواجه میر البخاري

No. 1377.

foll. 55; lines 18; size 7×5; 5×3¾.

The same.

An exceedingly valuable copy of an abridgment of the انیس الطالبین (see No. 1376), due to the penmanship of the celebrated Jâmî.

Beginning:—

اما بعد چنانکه در ظهور احوال و آثار اولیا را اختیار نیست در اسباب وصول بصحبت مشایخ طریقت الخ *

The present abridgment was most probably made by the learned scribe himself. The arrangement of divisions is the same as in the original.

Written in learned Naskh, with marginal notes and emendations.

Dated Jumâdâ I, A.H. 856.

The name of the scribe runs thus at the end of the copy: علی ید العبد الفقیر عبد الرحمن الجامي تاب الله علیه.

It is to be noticed that the handwriting in this copy exactly agrees with that of Jâmî's autograph copy of his Silsilat-ud Dahab and his Dîwân, noticed under No. 185.

No. 1378.

foll. 83; lines 11; size 7¾×4¾; 3¼×1¾.

خیالات عشاق

KHAYÂLAT-I 'USHSHÂQ.

Ṣûfic aphorisms on the different topics of mystic doctrine and mystical and divine love, interspersed with numerous quotations from the Qurân and Ḥadîṣ.

Beginning:—

درود بیحد بر آن ظهور که شهود ذات و مقصود صفات است و بر آل و اصحاب و پیروان وی باد *

The title of the work appears thus at the beginning:—

...... بعد ازان کلمهٔ چند که از عنایات الهاماتست نه از عقلیات و نقلیاتست ازین معنی نامش خیالات عشاق آمد نه از جوش است نه از گوش از برای ذوقیات یاران تحریر یافت *

In the colophon the authorship of the work is ascribed to 'Ayn ul-Quḍât Hamadânî:—

تمت فی کلیه حضرت حقایق و معارف آگاهی عین القضاة همدانی قدس سره العزیز *

Again in an endorsement on the title-page, due to a later hand, the work is called "Khayâlât-i 'Ushshâq of 'Ayn ul-Quḍât Hamadânî": خیالات عشاق تصنیف عین القضات همدانی.

The ascription of the work to 'Ayn ul-Quḍât Hamadânî is evidently erroneous. This well-renowned saint, whose work زبدة الحقائق has been noticed under No. 1348, died in A.H. 525=A.D. 1131 or A.H. 533=A.D. 1138. In the text, which is abundantly intermixed with verses from eminent poets, we find quotations from Sa'dî (*d.* A.H. 690=A.D. 1291) on foll. 12ᵃ, 55ᵃ, etc.; Ḥâfiẓ (*d.* A.H. 791=A.D. 1388), on foll. 18ᵇ, 23ᵃ, 25ᵇ, 52ᵇ, 57ᵃ, 63ᵃ, 77ᵃ, 79ᵃ, etc., and others.

The beginning of this treatise agrees with that of an anonymous mystical tract of five or six folios noticed in Ethé, Ind. Office Lib. Cat. No. 1849, and the learned Doctor seems inclined to think that the author may have been the well-known Indian saint, Sharaf ud-Dîn Aḥmad bin Yaḥyâ Munayrî, who died in A.H. 782=A.D. 1380.

In the present work, however, we find two verses, in one of which the author's name, Mas'ûd-i Bak, and in the other simply Mas'ûd, occurs thus:—

(1) On fol. 7ᵇ:

رفت ز مسعود بک جمله صفات بشر
چونکه همان ذات بود باز همان ذات شد

(2) On fol. 49ᵃ:

خال و خطت چشم و لبرو مر همه یکجا شدند
کز برای کشتن مسعود محضر میکنند

Now, the author of the Akhbâr ul-Akhyâr, p. 193, and several others state that Mas'ûd-i Bak wrote a treatise, entitled تمهيدات, on the plan of a work of the same title by 'Ayn ul-Quḍât Hamadânî. I am therefore inclined to hold that the author of the present work is Mas'ûd-i Bak, who most probably based it also on the تمهيدات of 'Ayn ul-Quḍât Hamadânî.

Khwâjah Mas'ûd-i Bak (that is, of Bak, a dependency of Bukhârâ), with his original name Aḥmad bin Muḥammad Nakhshabî احمد بن محمد نخشبي, according to the author of the Akhbâr ul-Akhyâr, *loc. cit.*, was a relative of Sulṭân Fîrûz Shâh (A.H. 752–790=A.D. 1351–1388), and bore in his early days the title of Shîr Khân. Some say that he was an independent ruler of Bukhârâ. He renounced the world, and became a disciple of Shaykh Ruku ud-Dîn, the son of Shaykh Shihâb ud-Dîn Imâm (a distinguished disciple and Khalifah of Khwâjah Niẓâm ud-Dîn Auliyâ), or, according to some, of the celebrated Khwâjah Naṣîr ud-Dîn Maḥmûd Chirâġ-i Dihlî. He soon established his fame as a great saint of the Chishtî order, but his mystic and ecstatic sayings and deeds were condemned by the 'Ulamâ. They sentenced him to death in A.H. 800=A.D. 1397. His Dîwân, entitled نور اليقين (or نور العيون or even نور العين), is noticed in Rieu, ii, p. 632[a]. His other works are مراة العارفين (see Ethé, Ind. Office Lib. Cat. No. 1854); تمهيدات and امّ النصائح. For further particulars see Sprenger, Oude Cat. p. 486, and Asiatic Society of Bengal, Cat. Nos. 1320–1322; Khazînat ul-Aṣfiyâ, p. 378 (where the author is called شيخ شير خان بک, and where his death is fixed in A.H. 836=A.D. 1432).

Written in fair Nasta'lîq.

Not dated; 17th century.

No. 1379.

foll. 162; lines 13–17; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

ترجمهٔ منهاج العابدين

TARJUMAH-I MINHÂJ-UL-'ÂBIDÎN.

A Persian translation of Imâm Ġazâlî's (*d.* A.H. 505=A.D. 1111) mystico-philosophical work Minhâj-ul-'Âbidîn.

Translator: Shaykh Yûsuf Budh of Îrich شيخ يوسف بدهه ساكن ايرچ.

Beginning:—

حمد خدايرا كه او ملک حكيم و جواد كريم و عزيز رحيم است · آن بادشاه كه بيافريد آسمانها و زمينها را بقدرت خود الخ *

We learn from the preface that Ġazâlî had previously written three works on the principles of mysticism; viz. كتابُ الاسرار - احياء العلوم and كتاب القربة الى الله; but as these works were very difficult to be understood by men of ordinary learning, he wrote the present in an easier form. His other work تنبيه الغافلين is also referred to on fol. 121ᵇ.

The translator Yûsuf Budh, who died in A.H. 834=A.D. 1430, was, according to the author of Khazinat ul-Aṣfiyâ, p. 374, a disciple and Khalifah of Shaykh Ikhtiyâr ud-Din 'Umar Îrichî (*d.* A.H. 809=A.D. 1406). He received the robe of Khilâfat also from Makhdûm-i Jahâniyân Sayyid Jalâl ud-Dîn Bukhârî (*d.* A.H. 785=A.D. 1384) and Shaykh Ṣadr ud-Dîn Râjû Qattâl, (brother of Makhdûm-i Jahâniyân, *d.* A.H. 827=A.D. 1424). It is further stated in the Khazînat ul-Aṣfiyâ that the ancestors of Shaykh Yûsuf emigrated from Khwârazm to India and settled in Îrich. Shaykh Sârang Chishtî (*d.* A.H. 817=A.D. 1414) was a disciple of Shaykh Yûsuf.

For other copies of the work see Cat. Codd. Or. Lugd. Batav. iv, p. 315; Ethé, Ind. Office Lib. Catalogue, Nos. 1865–1866; As. Soc. of Bengal, Cat. No. 1165; See also Hâj. Khal. vi, p. 210.

The work is divided into seven عقبه, viz., (1) در علم (2) در توجه (3) در عوائق (4) در عوارض (5) در بواعث (6) در قوادح (7) در حمد و شکر. These divisions, though enumerated at the beginning, are not marked in the text.

Written in fair Nasta'lîq.

Not dated; 19th century.

No. 1380.

foll. 271; lines 16; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

جواهر الاسرار

JAWÂHIR-UL ASRÂR.

A work treating of the hidden and mysterious meaning of Quranic verses and sayings of the Prophet and other holy men, intermixed with verses.

Author: Shaykh Âdurî شیخ آذری.

Beginning:—

یا مفتح الابواب افتح باب قلبي و قلوب المسلمین و انت خیر الفاتحین الخ *

The author gives his own name thus on fol. 4ª: ى حمزة بن على
ک بن حسن الطوسي المنسوب الى احمد بن محمد الرمحي (الزمجي (read
الهاشمي المروزي المولد الاسفرايني المحتد يعرف بآذري.

According to his own statement in the above quoted lines h
was born in Merv and brought up in Asfarâ'in. He flourished durin
the time of Shâh Rukh who conceived great favour for him. H
received spiritual instructions from Shaykh Muhyî ud-Dîn Tûsî an
later on from the eminent saint Shâh Ni'mat Ullah Walî. H
performed a pilgrimage and then came to India, and after spendin
some time in the court of Ahmad Shâh Bahmanî (A.H. 825–838=A.D.
1422–1435), for whom he wrote a poetical account of his reign
entitled Bahman Nâmah بهمن نامه, returned to his native place
where he died in A.H. 866=A.D. 1461, for which the word خسرو form
a chronogram. See Taqî Auhadî, vol. i, fol. 84ᵇ. He is a well-know
poet, and is the author of a Dîwân (see Ethé, Bodl. Lib. Catalogu
No. 884). He also made a poetical abridgment of Qazwînî's عجائب
المخلوقات and entitled it غرائب الدنيا (see Ethé, Bodl. Lib. Catalogu
No. 402). According to Taqî Auhadî, Âdurî also wrote the work
طغرای همایون.

According to the author's own statement on fol. 4ª he had
written a work on the same subject entitled مفتاح الاسرار in A.H. 830=
A.D. 1426. At the request of some of his friends he wrote the same
again in a more condensed form, adding to it at the same time new
information relating to some holy men.

He finished the work in Rajab, A.H. 840=A.D. 1437.

The present work, like the مفتاح, is divided into four books
(*Bâb*):—

First book, on fol. 9ᵇ:

باب اول در اسرار فواتح کلام الله تعالی *

Second book, on fol. 16ᵇ, in nine سرّ (mysteries):—

باب دوم در بیان اسرار احادیث نبوی صلی الله علیه وسلم *

(۱) اول سرّ من عرف نفسه *

(۲) دوم سرّ- من مات ولم یعرف امام زمانه مات میتة جاهلیة *

(۳) سوم سرّ ان الله خلق آدم علی صورته *

(۴) چهارم سرّ الولایت افضل من النبوت *

(۵) پنجم سرّ کان الله تعالی زمانًا لم یکن فیه کفر ولا اسلام *

(۶) ششم سرّ اذا احب الله عبدا لم يضره ذنب •

(۷) هفتم سرّ الفقر سواد الوجه في الدارين •

هشتم سرّ اذا تم الفقر فهو الله •

نهم سرّ نية المؤمن خير من عمله •

Third book, on fol. 67[b], in two *Faṣl* :—

باب سیوم در اسرار کلام مشایخ رضوان الله علیهم اجمعین •

(۱) فصل اول در بیان کلام منثورهٔ •

(۲) فصل دوم در بیان اسرار منظومهٔ مشایخ •

Fourth book, on fol. 209[a], in ten *Faṣl* :—

باب چهارم در بیان اشکال کلام شعرا •

(۱) فصل اول در اشکال قصاید مشهوره •

(۲) فصل دوم در اشکال قصاید مجهوله •

(۳) فصل سوم در اشکال غزلیات مشهوره •

(۴) فصل چهارم در اشکال غزلیات مجهوله •

(۵) فصل پنجم در اشکال مقطعات •

(۶) فصل ششم در اشکال مثنویات •

(۷) فصل هفتم در اشکال رباعیات •

(۸) فصل هشتم در اشکال شاعري و ما يتعلق به •

(۹) فصل نهم در اشکال معمیات •

(۱۰) فصل دهم در اشکال لغز •

For further particulars of the work and the author, see Ethé, Bodl. Lib. Cat. No. 1269 and Rieu, i, p. 43. See also C. Stewart's Catalogue, p. 38; As. Soc. Bengal Cat. (Curzon Collection), Nos. 429-430; E. G. Browne, Lit. Hist., III, p. 497.

The copy, written in a fair Nasta'liq, contains corrections and emendations in a later hand.

Not dated; apparently 17th century.

Scribe: احمد خان ولد آدم خان.

Two seals of Hâfiz Mahmûd Khân, dated A.H. 1220, and one Sâbir 'Alî bin Mustafâ Hasanî, dated A.H. 1023, are found on title-page. Another seal of Sâbir 'Alî, dated A.H. 1039, and bear the following verse, is found at the end of the copy:—

زالتفات ثاني صاحب قران شاه جهان
شد زجان صابر علی از کمترین بندگان

A note on the same page says that the MS. once belonged to 'Abd ul-Karîm bin Ahmad.

No. 1381.

foll. 279; lines 15; size $6\frac{3}{4}\times4\frac{1}{2}$; $5\frac{1}{2}\times2\frac{1}{2}$.

نسيم المقربين في شرح منازل السائرين

NASÎM UL-MUQARRABÎN FÎ SHARH I MANÂZIL US-SÂ'IRÎN.

A Persian commentary upon Khwâjah Abû Ismâ'îl 'Abd Ul Muhammad ul-Ansârî ul-Harawîs (*b.* A.H. 396=A.D. 1006, *d.* A.H. 4 =A.D. 1088) Sûfic work منازل السائرين.

Commentator: Shams-ud-Dîn Muhammad ut-Tabârakâni ut-T bin Tâhir ul-Qâdî ut-Tâ'ibâd شمس الدين محمد التباركاني الطوسى (S Hâj. Khal. vi, p. 130).

Beginning:—

بحمدک نحمدک يا من شرح الصدور لادراک مناهج منازل السائرين الخ *

The name of the commentator, as given here on fol. 6ª, rea thus: محمد بن طاهر القاضي التائبادكاني الطوسي.

The commentator who, according to Hâj. Khal. *loc. cit.* died A 891=A.D. 1485, tells us in the preface that he happened to peruse t book منازل السائرين of the eminent saint Khwâjah 'Abd Ullah ul-Ans at Herat; but, finding it too difficult to be understood without a cle explanation of its deep and hidden meaning, he thought of writing Persian commentary on it. He then goes on to say that owing the revolution which broke out at that time in Khurâsân and 'Irâq could not carry out his project. Finding that life and property we unsafe, he left the place, and after toilsome and perilous journe reached Bukhârâ, where he received a good deal of encourageme

and sympathy at the hands of learned men and nobles, and successfully carried out his project.

The work is divided into ten *Qism* and a *Khâtimah*. Each *Qism* consists of ten *Bâb* and a *Faṣl*. The *Khâtimah* comprises several sections called *Tanbih*.

Contents:—

Qism I. قسم البدايات, on fol. 23ᵃ:—

(۱) باب اليقظه *
(۲) باب التوبة *
(۳) باب المحاسبه *
(۴) باب الانابة *
(۵) باب التفكر *
(۶) باب التذكر *
(۷) باب الاعتصام *
(۸) باب الفرار *
(۹) باب الرياضة *
(۱۰) باب السماع *

Qism II. قسم الابواب, on fol. 51ᵇ:—

(۱) باب الحزن *
(۲) باب الخوف *
(۳) باب الاشفاق *
(۴) باب الخشوع *
(۵) باب الاخبات *
(۶) باب الزهد *
(۷) باب الورع *
(۸) باب التبتل *
(۹) باب الرجاء *
(۱۰) باب الرغبة *

Qism III. قسم المعاملات, on fol. 70[b] :—

(۱) باب الرعاية *
(۲) باب المراقبه *
(۳) باب الحرمة *
(۴) باب الاخلاص *
(۵) باب التهذيب *
(۶) باب الاستقامة *
(۷) باب التوكل *
(۸) باب التفويض *
(۹) باب الثقه *
(۱۰) باب التسليم *

Qism IV. قسم الاخلاق, on fol. 94[a] :—

(۱) باب الصبر *
(۲) باب الرضا *
(۳) باب الشكر *
(۴) باب الحياء *
(۵) باب الصدق *
(۶) باب الايثار *
(۷) باب الخلق *
(۸) باب التواضع *
(۹) باب الفتوة *
(۱۰) باب الانبساط *

Qism V. قسم الاصول, on fol. 122[b] :—

(۱) باب القصد *
(۲) باب العزم *
(۳) باب الارادة *
(۴) باب الادب *

(٥) باب اليقين •

(٦) باب الانس •

(٧) باب الذكر •

(٨) باب الفقر •

(٩) باب الغنا •

(١٠) باب مقام المراد •

Qism VI. قسم الاودية, on fol. 145ᵃ :—

(١) باب الاحسان •

(٢) باب العلم •

(٣) باب الحكمة •

(٤) باب البصيرة •

(٥) باب الفراسة •

(٦) باب التعظيم •

(٧) باب الالهام •

(٨) باب السكينة •

(٩) باب الطمانية •

(١٠) باب الهمة •

Qism VII. قسم الاحوال, on fol. 168ᵃ :—

(١) باب المحبة •

(٢) باب الغيرة •

(٣) باب الشوق •

(٤) باب القلق •

(٥) باب العطش •

(٦) باب الوجد •

(٧) باب الدهش •

(٨) باب الهيمان •

(۹) باب البرق *

(۱۰) باب الذوق *

Qism VIII. قسم الولايات, on fol. 189[b] :—

(۱) باب اللحظ *

(۲) باب الوقت *

(۳) باب الصفا *

(۴) باب السرور *

(۵) باب السر *

(۶) باب النفس *

(۷) باب الغربة *

(۸) باب الغرق *

(۹) باب الغيبة *

(۱۰) باب التمكن *

Qism IX. قسم الحقايق, on fol. 214[a] :—

(۱) باب المكاشفة *

(۲) باب المشاهده *

(۳) باب المعاينه *

(۴) باب الحيوة *

(۵) باب القبض *

(۶) باب البسط *

(۷) باب السكر *

(۸) باب الصحو *

(۹) باب الاتصال *

(۱۰) باب الانفصال *

Qism X. قسم النهايات, on fol. 238[a] :—

(۱) باب المعرفة *

(۲) باب الفنا *

(۳) باب البقا ٭

(۴) باب التحقیق ٭

(۵) باب التلبیس ٭

(٦) باب الوجود ٭

(۷) باب التجرید ٭

(۸) باب التفرید ٭

(۹) باب الجمع ٭

(۱۰) باب التوحید ٭

Khâtimah, on fol. 268ᵃ.

Some folios towards the end are misplaced. The right order seems to be:

Foll. 1–275, 278, 276–277, 279.

For the Arabic original see Ḥâj. Khal. vol. vi, p. 129; Loth. Arab. Catalogue, No. 599.

For life and other works of 'Abd Ullah Anṣârî, see Rieu, i, p. 35; Ethé, Ind. Office Lib. Cat. No. 177 (where his works are enumerated); Nafaḥât ul Uns, p. 376; A.S.B. Cat. No. 234; etc., etc.

Written in fair Nasta'liq.

Not dated; 18th Century.

No. 1382.

foll. 83; lines 15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

الجانب الغربی
AL-JÂNIB-UL-ĠARBÎ.

A Ṣûfic tract defending the Fuṣûṣ-ul-Ḥikam of the celebrated Muḥyî-ud-Dîn Ibn-ul-'Arabî against the attacks made on it.

Author: Abu'l Fatḥ Muḥammad bin Muẓaffar ud-Dîn bin Ḥamîd ud-Dîn 'Abd Ullah, entitled Shaykh-ul-Makkî ابو الفتح محمد بن مظفر الدین بن حمید الدین عبد الله الملقب به شیخ الملکی.

Beginning:—

ربنا اتمم لنا نورنا واغفرلنا ذنوبنا .... حمد توحید اساس فی التباس محمدت انفاس الخ ٭

'We learn from the preface that one day while the author, in the company of his royal patron, was discoursing upon the maxims and subtleties of Muḥyî-ud-Dîn Muḥammad Ibn-ul-'Arabî's Fuṣûṣ-ul-Ḥikam, the attendants of the king made attacks on the author's discourse as well as on the aforesaid work, Fuṣûṣ. The author was then asked by the king to write a defence of the Fuṣûṣ for the instruction and guidance of those who did not believe in the sayings and deeds of Ibn-ul-'Arabî. Hence the present composition.

The name of the author's royal patron is thus introduced: السلطان ابن السلطان سلطان سليم خان بن بايزيد خان بن محمد خان..

This Sulṭân Salîm Khân is evidently identical with Salîm I, the ninth king of the Osmânlî dynasty, who succeeded his father Bâyazîd II, and reigned from A.H. 918-926=A.D. 1512-1520.

That the author was a disciple of the celebrated Jâmî is evident from the fact that in several places he refers to Jâmî and his commentary on Ibn-ul-'Arabî's Fuṣûṣ ul-Hikam; e.g. on fol. 24ᵃ he refers thus: و شيخ اين فقير مولانا نور الدين عبد الرحمن الجامى در شرح فصوص فرموده.

The title of the work, as given in the present MS. fol. 2ᵇ, is ايجاب الغربى في حل مشكلات الشيخ محى الدين ابن العربي, but in Ḥâj. Khal. vol. iv, p. 430 the work is called الجانب الغربي في مشكلات محي الدين ابن العربي. According to Ḥâj. Khal., the work is divided into two *Bâb* and a *Khâtimah*. The headings of these divisions, though given at the beginning, are not marked in the text.

A copy of the work is noticed in As. Soc. Bengal, Cat. No. 1250.

Written in ordinary Nasta'lîq.

In the colophon, dated 'Aẓîmâbâd (Patna), 5 Sha'bân, A.H. 1138 the scribe Najm-ud-Dîn Ja'far Ṭayyârî says that he transcribed the copy during the reign of the Timuride king Muḥammad Shâh for Shaykh Muḥammad Naṣr bin Shaykh Zayn ud-Dîn Muḥammad, son of Shaykh Aḥmad Makkî ul-Bihârî, a descendant of Shaykh Shams ud-Dîn Awadhî Faryâdras:

تمام شد رسالهٔ شيخ مكي قدس سره در جواب اعتراض چند كه بر
شيخ محي الدين ابن عربي كرده اند در كتاب فصوص الحكم در پنجم
شعبان سنه يك هزار و يك صد و سي و هشت هجرى در بلدهٔ عظيم
آباد عرف پتنا در عمل پادشاه محمد شاه تيموري براى شيخ محمد نصر
بن شيخ زين الدين محمد ولد شيخ احمد مكي الاصل و بهارى الموطن
از اولاد مخدوم شيخ شمس الدين اودهى فرياد رس و اين رساله از روى

حسابش دو هزار پانصد بیت است - کاتب الحروف نجم الدین جعفر

طیاری غفر الله تعالی و لوالدیه •

No. 1383.

foll. 107; lines 5-9; size 9½×5½; 5×2½.

کلید مخازن

KALID-I MAKHÂZIN.

Or

"The Key of the Storehouse."

A Şûfî tract dealing with the spiritual progress of the soul, the doctrine of Şûfism, etc., etc.

Author: Shaykh Muḥammad Ġauş شیخ محمد غوث.

Beginning:—

حمد نا محدود احدی را که عوز اعیان ممکنات شر فردی از افراد

تجلی حسن ذات اوست الخ •

According to his own statement in the following work, fol. 3b, the author, with his full name Muḥammad bin Khaṭîr ud-Dîn bin Laṭîf bin Mu'în-ud-Dîn Qaṭṭâl bin Khaṭîr ud-Dîn bin Bâyazîd bin Khwâjah Farîd ud-Dîn 'Aṭṭâr: محمد بن خطیر الدین بن لطیف بن معین الدین قتال بن خطیر الدین بن بایزید بن خواجه فرید الدین عطار, was born in A.H. 906=A.D. 1500, and was a pupil of Shaykh Ẓuhûr (Ẓuhûr ud-Dîn) Ḥâji Ḥuḍûr.

According to the authors of Akhbâr ul-Akhyâr, p. 236; Khazînat ul-Aşfiyâ, p. 969; Taḋkirah-i 'Ulamâ-i Hind, p. 206, and several others, Muḥammad Ġauş belonged to the Shaṭṭâriyah sect of the Şûfis and was a disciple of Shaykh Ḥâjî Ḥamîd, who was a Khalîfah of Shâh Qâdan, a disciple and Khalîfah of Shaykh 'Abd Ullah Shaṭṭârî. After leading a solitary life for thirteen years in the mountains of Chunâr he came to Gujarat where he met the eminent saint Shaykh Wajîh ud-Dîn Gujarâtî. He came to Âgrah in A.H. 966=A.D. 1558 and was treated with high regard by the Emperor Akbar. Subsequently he returned to Gawâliyâr where he died and was buried. The author of the Khazînat ul-Aşfiyâ *loc. cit.*, says that Muḥammad Ġauş died on the 15th of Ramaḍân, A.H. 970=A.D. 1562 at the age

of eighty. This statement is also found in Tadkirah-i 'Ulamâ-i Hind, *loc. cit.*; but it is inconsistent with the date of the author's birth, A.H. 906=A.D. 1500, given by the author himself in his following work. It is also stated in some works that the Emperor Humâyûn was a faithful follower of Muhammad Ġauṣ.

His other works are جواهر خمسه (see No. 1384); اوراد غوثیه (see As. Soc. Bengal, No. 1252); بحر الحیات and معراج نامه.

The date of composition of the present work, given on fol. 3ª, is A.H. 932=A.D. 1525. A commentary on it, entitled شرح کلید مخازن, by Shaykh Wajîh ud-Dîn Gujarâtî, is mentioned by Âzâd Bilgrâmî in his Subḥat ul-Marjân, p. 45.

The work is divided into a *Muqaddimah* (fol. 8ᵇ); three *Daqîqah* (foll. 13ª, 64ª, 78ª respectively) and a *Khâtimah* (fol. 92ª).

Interlinear and marginal notes and glosses are copious.

Written in fair Naskh.

Dated Aḥmadâbâd, Gujarât, 16 Ramaḍân, A.H. 1022.

No. 1384.

foll. 333; lines 9–23; size 10×6¾; 7×4½.

جواهر خمسه

JAWÂHIR-I KHAMSAH.

A Persian version of the author's large Arabic work الجواهر الخمسه on Ṣûfîsm.

Author: Muhammad Ġauṣ محمد غوث.

Beginning:—

الحمد لله الاحد الصمد الفرد الذي لم يلد .... حمد لا بداية

و ثنای بی نهایة مالک الملکی را که حقایق کونیه و اعیان ممکنات را از

صور اسماء الهی بظهور آورد *

The author, who was born in A.H. 906=A.D. 1500, and died about A.H. 970=A.D. 1562, has been mentioned under No. 1383 in connection with his Ṣûfîc work کلید مخازن. He says in the preface that he wrote the first sketch of this work in his twenty-second year and presented it to his master (Ḥâjî Ḥuḍûr). Subsequently when he went to Gujarât some of his friends suggested some additions and improvements in the work, which he did in the present form. For

further particulars see Ethé, India Office Lib. Catalogue, Nos. 1875 and 1876; Loth. Arab. Catalogue, Nos. 671 and 672. See also Ḥâj. Khal. ii, p. 643; iii, p. 52.

The author completed the present version in A.H. 956=A.D. 1549, dividing it, like the Arabic original, into five *Khamsah.*

The work, for the most part, consists of invocations, prayers, charms, etc., with directions for their use.

Written in careless Naskh.

Dated, A.H. 1077.

No. 1385.

foll. 39; lines 15: size 9×4¾; 5½×2¾.

مکتوبات غوثیه

MAKTÛBAT-I ĠAUṢIYAH.

A collection of eighteen letters of the celebrated Saint Muḥyî ud-Dîn Shaykh 'Abd ul-Qâdir Jilânî (*b.* A.H. 471=A.D. 1079 and *d.* A.H. 561=A.D. 1166), followed by an exposition of his doctrines and his comments on the chief points of Ṣûfism, by Shaykh 'Alî Muttaqî شیخ علي متقي.

Beginning:—

الحمد لله رب العالمين .... اما بعد میگوید احقر عباد الله علی حسام الدین که مشهور است به متقي این هژده مکتوب از آن حضرت است الخ

Shaykh 'Alî Muttaqî, with his full name 'Alî bin Ḥusâm ud-Dîn bin 'Abd ul-Malik bin Qâḍi Khan Muttaqî Qâdirî Shâdilî Madanî Chishtî: علي بن حسام الدين بن عبد الملک بن قاضيخان متقي قادري‌شاذلي مدني چشتي, belonged to a Jaunpûr family and was born at Burhânpûr in A.H. 885=A.D. 1480, and not in A.H. 857=A.D. 1453, as wrongly given in the Ḥadâ'iq ul-Ḥanafîyah, p. 382. In his early age he was placed under the tuition of Shâh Bâjan Chishtî. He was only seven or eight years old when he lost his father. When about twenty years of age he left his paternal home, and came to Mandû, when he renounced the worldly life. He visited Shaykh 'Abd ul Ḥakîm bin Shâh Bâjan, who gave him the robe of Khilâfat of the Chishtî order. Subsequently he went to Multân, where he received spiritual instruction from Shaykh Ḥusâm ud-Dîn Muttaqî, studying تفسير بيضاوی and كتاب عين العلم under

him for two years, after which he went on a pilgrimage to Ḥaramayn. Here he placed himself under the tuition of the eminent saint Shaykh Abul Ḥasan Bakrî and several others, and received the robe of Khilâfat of the Qâdirî and Shâdilî orders from Shaykh Muḥammad bin Muḥammad us-Sakhâwî. At Mecca he spent his time in teaching and in composing works on Ḥadîṣ and Ṣûfîsm. It is admitted by reliable authorities that he wrote more than one hundred works in Arabic and Persian, the most popular among them being كنز العمال في سنن الاقوال و الافعال. Two of his works, viz., جوامع الكلم (also called الجواهر الثمينة) and a short treatise on various theosophic matters and the principles of Ṣûfîsm are noticed in Asiatic Society of Bengal Cat. Nos. 1254 and 1255 respectively. He rose to great eminence and established his reputation as a sound scholar. The celebrated Ibn-i Ḥajar ul-Hayṣamî (the author of the popular work صواعق المحرقة, composed, A.H. 950 = A.D. 1543) the then Muftî of the Ḥaram, who at first was the teacher of our author, became his disciple, and received from him the robe of Khilâfat. 'Alî Muttaqî died at Mecca on the morning of the 2nd Jumâdâ I, A.H. 975 = A.D. 1567. See Akhbâr ul-Akhyâr, pp. 294–309. A detailed account of his life and deeds will be found in اتحاف التقي في فضل شيخ على المتقي by Shaykh 'Abd ul-Wahhâb Muttaqî and in زاد المتقين فی سلوک طریق الیقین by Shaykh 'Abd ul-Ḥaq Dihlawî (see Rieu, i, p 350). See also Ḥadâ'iq ul Ḥanafîyah, p. 382.

The letters, which relate to the doctrines of Ṣûfîsm, are generally based on verses of the Qurân and on Ḥadîṣ. They are not addressed to particular persons, but are generally introduced by the words ای عزیز.

The collection of letters is followed by a short biography of Shaykh 'Abd ul-Qâdir Jîlânî (foll. 15–39), without a special title. It is introduced by an exposition of the Shaykh's doctrines, and his discussion of the chief points of Ṣûfîsm. It begins as a separate treatise, with an illuminated head-piece and a double-page 'Unwân thus:—

قال رضی الله عنه فی الذکر اعذب موردی که در دریا بندند الخ *

The biography itself begins on fol. 35ª.

The eighteen letters are as follows:—

1. On fol. 2ª: مکتوب اول در بدایة جذبهٔ حق و نهایة آن
2. On fol. 2ᵇ: مکتوب دویم در بیان مجاهده و ریاضت
3. On fol. 3ᵇ: مکتوب سیوم مشتمل بر خوف و رجا و ثمرهٔ هر دو
4. On fol. 4ᵇ: مکتوب چهارم در تحریض دفع غفلت

5. On fol. 5^a: مکتوب پنجم در بیان معیت و احاطه حق تعالی
6. On fol. 5^b: مکتوب ششم در بیان معیت
7. On fol. 6^a: مکتوب هفتم در بیان قباریت جذبهٔ حق و مطیع کردن عرصات نفسانیه را و ظهور قیامت وی دربین *
8. On fol. 7^a: مکتوب هشتم در بیان زهد و ثمرهٔ آن
9. On fol. 7^b: مکتوب نهم در انس و ثمرهٔ آن
10. On fol. 8^a: مکتوب دهم در ترغیب صحبت نیکان و زهد در دنیا و ثمرهٔ آن *
11. On fol. 9^a: مکتوب یازدهم در گریه و زاری و التجا بحضرت باری
12. On fol. 9^b: مکتوب دوازدهم در توحید و ثمرات آن
13. On fol. 10^a: مکتوب سیزدهم ایضا در زهد و تحریص صالحان
14. On fol. 11^a: مکتوب چهاردهم در اشارات
15. On fol. 11^b: مکتوب پانزدهم در کمالیت و معرفت دربین و آثار آن

The last three letters, on foll. 12^a, 12^b and 14^a respectively, are without introductory headings.

Written in fair Nasta'lîq on gold sprinkled paper with an illuminated frontispiece and a double-page 'Unwân.

Not dated; 18th century.

Two illegible seals are found at the end of the copy.

No. 1386.

foll. 212; lines 17; size $8\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

عين المعاني

'AYN-UL MA'ÂNÎ.

A mystical interpretation of the ninety-nine names of God اسماء الحسنى.

Author: 'Îsa bin Qâsim bin Yûsuf bin Rukn-ud-Dîn bin Ma'rûf bin Shihâb-ud-Dîn ul-Ma'rûfî ush-Shihâbî ul-Jandî ul-Sindî ul-Hindî ul-Barârî, better known as 'Ishqî ash-Shaṭṭârî ul-Qâdirî, entitled 'Ayn-ul-'Urafâ and having the *Kunyah* Abul Barakat: عيسى بن قاسم بن يوسف بن ركن الدين بن معروف بن شهاب الدين المعروفي الشهابي الجندي السندي الهندي البراري المعروف بالعشقي الشطاري القادری الملقب بعين العرفا و مكني بابو البركة *

Beginning :—

الحمد لله رب العالمين ...... انبعاث تعيين تعين حب مطلقة غير متعينة الخ *

The following information regarding the author and the work is collected from the work itself:

The author was a disciple of Lashkar Muhammad 'Ârif لشکر محمد عارف, whose date of death, A.H. 993=A.D. 1585, says the author, is expressed by the name itself. In A.H. 997=A.D. 1589 the author, while in Burhânpûr, was inspired in a dream to study ''Ayn-ul-Ma'ânî' عين المعاني. The obscure sense of this term threw the author into perplexity, but on that same day one of his friends came to him, and began to copy out the author's commentary upon the ninety-nine names of God, entitled, Raudat ul-Hûsnâ fî Sharh-i Asmâ Ullâh ul-Husnâ روضة الحسنى في شرح اسماء الله الحسني, which he had composed in the year Hâfiz حافظ (that is to say, A.H. 989=A.D. 1581). The author took the opportunity of adding fresh materials to the commentary, and thus enlarged it to its present size, entitling it عين المعاني في شرح الا سماء الرباني

The work ends with an enumeration of the ninety-nine names of God.

A copy of the work is noticed in As. Soc. Bengal, Cat., No. 1259.

Written in beautiful Naskh.

Not dated; 17th century.

No. 1387.

foll. 228; lines 21; size 8¼ × 4¾; 6¼ × 3.

مفتاح فتوح الغيب

MIFTÂH-I FUTÛH UL-ĠAYB.

A commentary upon the well-known work فتوح الغيب, containing the ethical maxims and sayings of the most renowned saint Muhyî-ud-Dîn Shaykh 'Abd-ul-Qâdir Jîlânî (*b.* A.H. 471=A.D. 1079 and *d.* A.H. 561=A.D. 1166).

Commentator: Shaykh 'Abd-ul Haq Dihlawî شيخ عبد الحق دهلوي.

Beginning :—

هذا كتاب فتوح الغيب لسيدنا .... محي الدين ابي محمد عبد القادر الحسني الحسيني الحنبلي الجيلاني ...... و جامعه ولده

الشيخ الامام ...... شرف الدين ابو محمد و يكني بابي عبد الرحمن عيسى ...... قال قال والدي الشيخ العلامه ...... ابو محمد عبد القادر جيلاني .... و في بعض النسخ قال والدي الامام ...... ابو محمد عبد القادر بن ابي صالح بن عبد الله الجيلي ...... الخ *

The Arabic text فتوح الغيب contains the maxims and sayings of the saint, Muḥyî-ud-Dîn ʻAbd-ul-Qâdir Jîlânî, collected and arranged by his second son Sharaf-ud-Dîn Abû Muḥammad ʻAbd-ur-Raḥmân ʻÎsâ, who finished his copy of his father's maxims on the 15th of Ṣafar, A.H. 555=A.D. 1160 (see Ethé, Ind. Office Lib. Catalogue, No. 1795).

The commentary begins thus immediately after the above Arabic quotation :—

الحمد لله رب العالمين - همه ستايشها ثابت است مر خدايتعالى را عز و جل كه پروردگار همه عالمها ست الخ *

The work was lithographed, Lahore, A.H. 1282, under the title فتوح الغيب مع شرح فارسي شيخ عبد الحق دهلوي. In the Tadkirah-i ʻUlamâ-i Hind, p. 110, it is called شرح فتوح الغيب.

A copy of this work exactly agreeing with the present, is noticed by Dr. Ethé, *loc. cit.*, but without the commentator's name. See also As. Soc. Bengal, Cat. No. 1170. In a note, found on the title-page of our copy, and apparently as old as the copy itself, the work is ascribed to Shaykh ʻAbd-ul-Ḥaq Dihlawî :—

الجزء الاول شرح فتوح الغيب من كلام غوث الثلقين الحنبلي محي الدين عبد القادر جيلاني قدس الله سره العزيز الموسوم به مفتاح الفتوح لمولانا عبد الحق الدهلوي *

Also, in a similar old versified chronogram by one Muḥammad ʻAlî, found at the end of the copy, the work is ascribed to the above Shaykh :—

لب تصنيفات عبد الحق و زادش در معاد
هست تفسير فتوح الغيب پير دستگير
نام و تاريخش نماد از غيب مفتاح فتوح
آري آن باشد كليد مخزن گفتار پير

Cf. Âṣaf. Lib., p. 480, where also the work is ascribed to the Shaykh.

The date of completion of the commentary, A.H. 1023=A.D. 1614, expressed by the words مفتاح فتوح, as in Ethé's copy, is found in the concluding lines of our copy.

The commentator, 'Abd-ul-Ḥaq, a prolific Indian writer (*d.* A.H. 1052=A.D. 1642), has been repeatedly mentioned in this catalogue. See Nos. 490; 537; etc.

For the Arabic original see Loth, Arab. Catalogue, p. 168; Cat. Codd. Or. Lugd. Bat., iv, p. 317; Ḥâj. Khal., iv, p. 386; etc.

Other Arabic works of Shaykh 'Abd-ul-Qâdir Jîlânî are: غنية الطالبين (Loth, Arab. Catalogue, p. 168); a collection of sermons (Loth, p. 169); a collection of short essays (ib. p. 170); حزب الشريف or prayers for private use (G. Flügel, iii, p. 275); an Arabic poem (W. Pertsch, Berlin Catalogue, p. 944); a treatise called غوثيه, on Ṣûfîsm (Ethé, Ind. Office Lib. Catalogue, No. 1797). Among the Persian works the most famous are his مكتوبات (Ethé, Bodl. Lib. Catalogue, No. 1335) and a مناجات in verse (W. Pertsch, Berlin Catalogue, p. 110).

Written in learned Nasta'lîq.

Dated 15th Ramaḍân, A.H. 1105.

Scribe: محمد حافظ التقوى.

No. 1388.

foll. 347; lines 17; size 9¼×5; 7×4.

The Same.

A damaged and defective copy of the same مفتاح الفتوح.

Several folios are missing from the beginning, the MS. opening abruptly thus:—

.... عز و جل پیوستگی جوئید و بالنعیم *

Corresponding with fol. 6b, line 8, of the preceding copy.

The copy is badly wormed towards the end.

Written in a careless ugly Ta'lîq.

Dated Shâhjahânâbâd, 11 Ṣafar, A.H. 1192.

Scribe: سید عبد الرحمان قادري.

No. 1389.

foll. 164; lines 19; size $10\frac{3}{4} \times 6$; $7 \times 3\frac{1}{4}$.

رسائل مکاتیب در سلوک

RASÂ'IL-I MAKÂTÎB DAR SULÛK.

Forty-four short treatises on various topics of Ṣûfîsm in the form of letters.

Author: Shaykh 'Abd-ul-Ḥaq Dihlawî شیخ عبد الحق دهلوی.

Beginning:—

الهی لا احصی ثناء علیک و صلواة علی نبیک الداعی الیک انت کما اثنیت علی نفسک الخ *

The author, who has been repeatedly mentioned in this catalogue, says in the preface that he wrote these treatises for his Ṣûfî friends. Some of them he also sent to pious Amîrs and kings.

A copy of the work, but containing only forty treatises, is noticed in Ethé, Ind. Office Lib. Catalogue, No. 1894. It is said at the end of that copy that the collection consists of a selection from a total of sixty-seven treatises. In the Dihlî lithographed edition (1867), there are 68 treatises, plus two more letters added by the editor.

Several seals and notes are found on the title-page.

Written in fair Nasta'lîq.

Not dated; 18th century.

Some folios towards the beginning are wormed.

No. 1390.

foll. 358; lines 21; size $10\frac{1}{2} \times 7$; $7\frac{3}{4} \times 5\frac{1}{2}$.

شرح عین العلم

SHARḤ-I 'AYN-UL 'ILM.

A work on asceticism, being a Persian commentary upon the Arabic work 'Ayn-ul 'Ilm.

Commentator: Fakhr-ud-Dîn Muḥibb Ullah فخر الدین محب الله.

Beginning:—

حمد گونا گون و شکر موزون وسپاس افزون نثار بارگاه کبریائی الخ *

The commentator, whose work منبع العلم, a commentary upon the Ṣaḥîḥ of Imâm Muslim, has been noticed under No. 1207, says in the preface to the present work that in accordance with the wish of his grandfather, Shaykh 'Abd-ul Ḥaq, he was always studying the valuable Arabic work 'Ayn-ul-'Ilm, which, he says later on, was the composition of Muḥammad bin 'Usmân bin 'Umar Balkhî. But as that work was very difficult and not accessible to Persian students, he wrote the present commentary, selecting useful passages from the Iḥyâ-ul-'Ulûm of Imâm Gazâlî, from which, says he, the 'Ayn-ul 'Ilm itself was a selection.

A very good copy of the Arabic original is in this library (see Arabic Handlist, vol. i, No. 1353).

For other copies of the Arabic original see Loth, Arab. Catalogue, Nos. 680–682; Âsaf. Lib., vol. i, p. 376. See also Ḥâj. Khal., vol. iv, p. 282; Stewart's Catalogue, p. 139, where it is said to be an abridgment of Gazâlî's Iḥyâ-ul-'Ulûm.

The work is divided into a *Muqaddimah*, twenty *Bâb* and a *Khâtimah*, as follows:—

Contents:—

Muqaddimah, on fol. 8ᵃ: المقدمه فی العلم

Bâb I, on fol. 21ᵇ: الباب الاول فی الورد

Bâb II, on fol. 57ᵃ: الباب الثاني في الانفاق والقناعة

Bâb III, on fol. 70ᵃ: الباب الثالث فی الصوم و کسر الشهوة

Bâb IV, on fol. 77ᵇ: الباب الرابع فی السفر و الحج و الغزو

Bâb V, on fol. 89ᵃ: الباب الخامس فی التزوج و التخلّی

Bâb VI, on fol. 104ᵃ: الباب السادس فی الکسب و الورع

Bâb VII, on fol. 112ᵃ: الباب السابع فی الاتباع فی المعیشت

Bâb VIII, on fol. 151ᵃ: الباب الثامن فی الصحبة

Bâb IX, on fol. 193ᵇ: الباب التاسع فی الصمت و آفات اللسان

Bâb X, on fol. 217ᵇ: الباب العاشر فی الانابة و الحلم و العفو و النصیحة *

Bâb XI, on fol. 224ᵃ: الباب الحادی عشر فی العزلة و الخمولة و حب الذمّ و بغض المدح *

Bâb XII, on fol. 236ᵇ: الباب الثانی عشر في التواضع و ذکر المنّة

Bâb XIII, on fol. 247ᵇ: الباب الثالث عشر فی الاخلاص و النیة والصدق *

Bâb XIV, on fol. 268ᵃ: الباب الرابع عشر فی التفویض و قصر الامل

Bâb XV, on fol. 275ᵇ: الباب الخامس عشر فی نفی الخواطر و الریاضة *

Bâb XVI, on fol. 288ᵇ: الباب السادس عشر فی التوبة و المرابطة و التقوی *

Bâb XVII, on fol. 304ᵇ: الباب السابع عشر فی الصبر و الرضا و الشکر

Bâb XVIII, on fol. 318ᵃ: الباب الثامن عشر فی الخوف و الرجا

Bâb XIX, on fol. 327ᵃ: الباب التاسع عشر فی الفقر و الزهد

Bâb XX, on fol. 340ᵃ: الباب العشرون فی التوحید و التوکل و الیقین

Khâtimah, on fol. 351ᵇ: الخاتمة فی المحبة و السلوک

The work is based on Qurân and Ḥadîṣ, the passages from which are introduced by the abbreviations ق and ح respectively.

Written in Ta'liq.

Dated 25 Ḏulḥijjah, A.H. 1270.

Scribe: محمد حسن.

No. 1391.

foll. 191; lines 17; size 8½ × 4¾; 5½ × 2½.

قطرات الحیات

QAṬRÂT-UL-ḤAYÂT.

A tract on Ṣûfic maxims, theories and doctrines, together with general ethical principles, and mystical instruction relating to prayers, religious observances, and moral conduct.

Author: Muḥammad Amîn محمد امین.

Beginning:—

الحمد لله الذي افاض قطرات الحیات علی ارواح المتعطشین المشتاقین الخ *

The work deals with numerous topics, styled قطرہ, and contains mystical interpretations of verses of Sanâ'i, Khâqâni, Rûmî and Ḥâfiẓ.

It ends with a مناجات followed by several versified قطرہ.

Written in good Naskh, with a list of the contents at the beginning.

Not dated; apparently 18th century.

No. 1392.

foll. 316; lines 21; size 12×7; 7¾×4.

مکتوبات احمد فاروقي

MAKTÛBÂT-I AḤMAD FÂRÛQÎ.

The first volume of the letters of Shaykh Aḥmad Fârûqî of the Naqshbandî order شیخ احمد فاروقی نقشبندی. These letters were collected, according to Ethé, Ind. Office Lib. Catalogue No. 1891, in A.H. 1025=A.D. 1616, by the Shaykh's disciple Yâr Muḥammad ul-Jadîd ul-Badakhshî uṭ-Ṭâlaqânî یار محمد الجدید البدخشي الطالقاني.

Beginning:—

الحمد لله رب العالمین اضعاف ما حمده جمیع خلقه و کما یحب و ربّنا یرضی الخ *

Shaykh Aḥmad Fârûqî was a disciple of Shaykh Muḥammad al-Bâqî un-Naqshbandî ul-Aḥrârî (*d.* A.H. 1012=A.D. 1603). He was born in Sarhind A.H. 971=A.D. 1563, and died on Tuesday, 29 Ṣafar, A.H. 1034=A.D. 1624 at the age of sixty-three. A detailed account of his life is given in the Zubdat-ul-Maqâmât, composed in A.H. 1037=A.D. 1627 (see No. 672).

This copy comprises 313 letters on Ṣûfic doctrines and mystical matters, addressed to numerous persons. The first is addressed to the author's spiritual guide, Shaykh Bâqî Naqshbandî.

Like Ethé's copy, we find three letters addressed to the author by Muḥammad Ṣâdiq محمد صادق. In the following copy of the second volume of the work we find several letters of the Shaykh addressed to his sons whom the collector of the letters designates as مخدوم زاده or (مخدوم زادگی), and one of whom is named خواجه محمد سعید and the other خواجه محمد معصوم. On this point see Ethé, *loc. cit.* MS. and printed copies of the author's Maktûbât are mentioned in Âṣaf. Lib. pp. 483-484. The entire collection of Aḥmad Fârûqî's letters, divided into three volumes, was lithographed, Lucknow, 1886.

A note by one فتحعلی, dated 9th Muḥarram, A.H. 1276, found at the end of the copy, says that 'he sold all the three volumes of the Maktûbât to one 'Abd Ullah.' The third is not in this library.

Written in ordinary Ta'lîq on blue paper.

Not dated; 19th century.

No. 1393.

foll. 205; lines 25; size $10\frac{1}{2} \times 5\frac{1}{2}$; $8\frac{1}{4} \times 5$.

مكتوبات احمد فاروقي

MAKTÛBÂT-I AḤMAD FÂRÛQÎ.

The second volume of Aḥmad Fârûqî's letters on similar topics. These were collected by the Shaykh's disciple 'Abd-ul-Ḥayy bin Khwâjah Châkar Ḥiṣârî عبد الحي بن خواجه چاكر حصاري.

Beginning:—

الحمد لله حمداً كثيراً طيباً مباركاً فيه مباركاً عليه الخ •

In the preface 'Abd-ul-Ḥayy says that when the number of the first collection of the letters reached 313 his spiritual guide, the Shaykh, ordered that collection to end with that number. The second volume comprises 121 letters, collected by 'Abd-ul Ḥayy at the request of the Shaykh's son Majd-ud-Dîn Khwâjah Muḥammad Ma'ṣûm.

The first letter, addressed to Shaykh 'Abd-ul-'Azîz Jaunpûrî, begins on fol. 5[b]. A table of contents, occupying foll. 1[b]–5[a], enumerates only 99 letters, but the text comprises 121.

Written in fair Ta'liq.

Not dated; 18th century.

No. 1394.

foll. 200; lines 19; size $8\frac{3}{4} \times 5$; $6\frac{1}{2} \times 3$.

مكتوبات محمد معصوم

MAKTÛBÂT-I MUḤAMMAD MA'ṢÛM.

A collection of 206 letters of Shaykh Muḥammad Ma'ṣûm, son of the Mujaddid-i Alf-i Ṣânî Shaykh Aḥmad (*d.* A.H. 1034 or 1035= A.D. 1625 or 1626), made by Ma'ṣûm's disciple Abû 'Abd Ullah ul-Ḥâj Muḥammad 'Âshûr bin Ḥâjî Mirzâ Muḥammad ul-Bukhârî ul-Ḥusaynî ابو عبد الله الحاج محمد عاشور بن حاجى مرزا محمد البخاري الحسينى.

Beginning:—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام

الايمان الخ •

According to the author of the Ḥadâ'iq-ul-Ḥanafîyah, p. 419, Muḥammad Ma'ṣûm, entitled عروة الوثقي, was a saint of great reputation, and attracted more than a lakh of disciples. He disliked the company of the rich and even the Emperor Shâh Jahân, says the author of the Ḥadâ'iq, was given no opportunity of visiting this great saint. Aurangzîb became a disciple of Ma'ṣûm, but had not the good fortune to enjoy the saint's company constantly. The same author says that Ma'ṣûm died in A.H. 1077, 1079 or 1080=A.D. 1666, 1668 or 1669. The author of the Khazînat ul-Aṣfiyâ, pp. 603–605, says that Shaykh Ma'ṣûm was born in A.H. 1009=A.D. 1600. and the correct date of his death is A.H. 1080=A.D. 1669. See also Tadkirah-i 'Ulamâ-i Hind, p. 212, where the date of Ma'ṣûm's death is given 9th Rabî' I, the seventieth year of the 11th century A.H.

The letters are on the various topics of Ṣûfîsm, especially on the doctrines of the Naqshbandî order, and are addressed to a great number of persons.

There is a gap after fol. 2, and a portion of the preface together with almost the entire first letter is missing. Spaces for the headings of the last two letters have been left blank.

Written in fair Nasta'lîq.

Not dated; 18th Century.

No. 1395.

foll. 49; lines 16; size 8¾ × 5¾; 6½ × 3½.

رسالهٔ طریق سلوک

RISÂLAH-I ṬARÎQ-I SULÛK.

A small Ṣûfic tract without title or author's name, and with no preface.

Beginning:—

در بیان طریق سلوک راه ولایت و آن مشتملبر چهار فصل و یک تکمله است الخ *

The work treats of the nature, rules and observances relating to spiritual life and the progress of the soul through its various stages. It is divided into four *Faṣl* and a *Takmilah*, as follows:—

I. Fol. 1ª: فصل اول در بیان طریقهٔ قادریه و آن مشتملبر یک تمهید و دو هدایت است *

II. Fol. 8[b]: در بیان اشتغال طریقهٔ چشتیه و آن مشتمل بر پنج افاده است *

III. Fol. 14[a]: در بیان فواید متفرقه و آن مشتمل بر دو افاده و یک فایده است *

IV. Fol. 16[b]: در حل اصطلاحات طریقهٔ مجددیه و آن مشتمل بر یک تمهید و یک مقصد است *

تکمله on fol. 29[a]: در بیان سلوک ثاني راه ولایت و آن مشتمل بر یک تمهید و یک مقصد است *

The exact time in which the author flourished could not be ascertained, but it is evident that he wrote the work after the death of the popular Indian saint, Shaykh Aḥmad Mujaddid Ṣânî (*d.* A.H. 1034=1624), for the author frequently mentions him as deceased.

Written in ordinary Ta'lîq.

Not dated; apparently 19th century.

No. 1396.

foll. 32; lines 12; size 6½ × 4½; 5 × 3.

رقعات امان الله حسیني

RUQA'ÂT-I AMÂN ULLAH ḤUSAYNÎ.

A collection of Ṣûfic letters.

Author: Amân Ullah, entitled Khânahzâd Khân Fîrûz Jang, son of Mahâbat Khân, entitled Khân Khânân, Sipahsâlâr, bin Muḥammad Gayûr: امان الله مخاطب بخانه زاد خان فیروز جنگ ولد مهابتخان المخاطب بخانخانان سپه سالار بن محمد غیور.

Beginning:—

حمد وافر و ثنای متکاثر خدای را که یاقوت قوت ناطقه الخ *

Amân Ullah Ḥusaynî flourished under Jahângîr and Shâhjahân. He received the title of Khânahzâd Khân from the former, and that of Khân Zamân from the latter. He served with great distinction under both the emperors, and died in A.H. 1046=A.D. 1636.

Another collection of his letters is noticed in Rieu, ii, p. 877[a]. He is also the author of a Diwân, in which he adopts the *takhallus* Amânî (see Ethé, Bodl. Lib. Cat. No. 1095), a general history, an Arabic and Persian dictionary, called چهار عنصر دانش (see Rieu, ii,

p. 509), a work on Indian agriculture, styled گنج باد آورد (*ib.* p. 489[b]) and a medical work أمّ العلاج (*ib.* p. 794[a]).

Comp. Rieu, ii, p. 877[b]; W. Pertsch, Berlin Catalogue, p. 129; Ethé, India Office Lib. Catalogue, Nos. 1763, 7 and 1893. The Ruqa'ât of Amân Ullah have been printed in Calcutta, and lithographed in Lucknow, A.H. 1269.

The present collection consists of letters addressed to a large number of Shaykhs, named in Ethé, India Office Lib. Catalogue, No. 1893.

Spaces for insertion of the names of the addressees are left blank towards the end of the copy.

Written in Nîm Shikastah.

Dated A.H. 1241.

No. 1397.

foll. 176; lines 15; size 9×6¼; 6¼×3½.

نكات الاسرار

NIKÂT-UL-ASRÂR.

Ṣûfic aphorisms on the different topics of the mystic doctrines, according to the Naqshbandî order, with observations on the teachings and doctrines of Shaykh Aḥmad Fârûqî Naqshbandî Sarhindî (*d.* A.H. 1035=A.D. 1626).

Author: Âdam bin Ismâ'îl bin Buhwâ bin Ḥâjî Yûsuf bin Ya'qûb bin Daulat bin Uqbayl (in Ethé, Ind. Office Lib. Cat. No. 1892; 'Uqbail) bin Sa'dî bin Qalandar: آدم بن اسماعيل بن بهوا بن حاجي يوسف بن يعقوب بن دولت بن اقبيل (عقبيل ؟) بن سعدي بن قلندر.

Beginning:—

حامداً لمن ظهر سره بحقيقة الانسان فجعل في الارض خليفة و جعل قلبه بوسعة الظهور العرفان الخ *

The author, who at first was a pupil of Shaykh Khiḍr Multânî and subsequently became the disciple of Shaykh Aḥmad Fârûqî Naqshbandî, says in the preface that he was a descendant of Sayyid Muḥammad, a descendant of Sayyid 'Alî, son of Ismâ'îl who was the son of Sayyid Ibrâhîm, the younger brother of Imâm 'Alî Riḍâ and son of Mûsâ Kâẓim. He repeatedly refers to his earlier work خلاصة المعارف (see Ethé, Ind. Office Lib. Cat. No. 1892), and says on fol. 144[a] that the present work is more explanatory and more reliable

than that work. He further adds that he wrote this work for his descendants and brothers. It is divided into four *Faṣl*, as follows :—

I. On fol. 4[b] : فصل الاول في نكات حسن العزم و حسن السلوك و عرفان مقاصد الاصليه و ترغيب علو الهمت باشارات المخفيه *

II. On fol. 93[b] : فصل الثاني في نكات الوجد اني با سرار الحقايق

III. On fol. 107[a] : فصل ثالث در تحقق تحقيق حقايق اشياء

IV. On fol. 141[a] : فصل الرابع در بيان كلمات ملهمات مخصوصهٔ اين فقير *

The نكات الاسرار ends on fol. 151[a] and is followed by the author's ملهمات which were subsequently collected by his disciple Muḥammad Amîn, who, following his *Pîr's* instructions, appended them to the present work after his death. Muḥammad Amîn gives several chronograms on fol. 151[b] expressing the date of Âdam's death in A.H. 1053=A.D. 1643. He adds that an explanation of some of his *Pîr's* ملهمات has been separately given in a book entitled نتايج الحرمين.

The concluding portion, foll. 156[a]–176[b], contains some poems by Âdam consisting of Maṣnawîs, Qiṭ'ahs, Rubâ'îs, Qaṣîdahs and Ġazals, all of mystical tendency; beginning thus :—

الحمد لله رب العالمين و الصلوة على خير خلقه .... *

اسم الله ذات رحمـــان را

اسم اعظم صفات يزدان را

Written in fair Nasta'liq.
Not dated; 18th Century.

No. 1398.

foll. 19; lines 11; size 8×5; 6×3.

حق نما

ḤAQ NUMÂ.

A mystical tract, being a concise exposition of the different stages of the Ṣûfic road, mystical contemplation and speculation, etc.

Author: Dârâ Ṣhikûh دارا شكوه.

Beginning:—

ليس ما في الوجود الا هو - قوله تعالى هو الاول هو الآخر هو الظاهر هو الباطن الخ *

Prince Dârâ Shikûh, the eldest son of Shân Jahân, was a disciple of Mullâ Shâh, to whom he refers on fol. 14a. He refers to his two previous works سفينة الاوليا and سكينة الاوليا on fol. 6a and 6b. The date of composition, given on fol. 3a, is 8 Rajab, A.H. 1055=A.D. 1645.

According to the preface, fol. 7a, the work is divided into four sections فصل, the last of which is however not extant in this copy:—

Fol. 7a.	فصل اول در بیان عالم ناسوت
Fol. 8a.	فصل دوم در عالم ارواح *
Fol. 18a.	فصل سوم مقام جبروت *

For other copies see A.S.B. Cat. (Curzon collection) Nos. 444(2) and 462(19). Lithographed, Lucknow, 1881.

Written in ordinary Ta'lîq.

Not dated; 19th Century.

No. 1399.

foll. 80; lines 21; size $9\frac{3}{4} \times 4\frac{1}{4}$; $7 \times 2\frac{1}{4}$.

حقيقة المحمديه

ḤAQÎQAT-UL-MUḤAMMADÎYAH.

A Ṣûfic tract treating of the existence and attributes of God, the different classes of Ṣûfîs, the progress of the soul, mystic meanings of some of the letters of the alphabet, etc., etc., translated from Arabic.

Translator: 'Abd-ul-'Azîz عبد العزيز.

Beginning:—

و منه البداية و اليه النهاية عليه توكلت و اليه انيب - ابتدای كتاب ثنای پروردگاری زيبد الخ *

In the preface the translator says that his spiritual guide Shaykh Wajîh-ud-Dîn had written an Arabic tract on Ṣûfîsm, entitled حقيقة المحمديه (see the list of his works given under No. 1578), which was not easily understood by students of Persian. 'Abd-ul-'Azîz, therefore, at the request of some of his friends, rendered it into Persian.

The translation, like the original, consists of a *Muqaddimah*, two *Maṭlab* and a *Takmilah*.

The translation is preceded by the Arabic original (foll. 1ᵇ–10ᵇ) which begins thus:—

و ما توفيقى الا بالله عليه توكلت و اليه انيب ـ الحمد لله رب العالمين
.... و بعد فهذه الرسالة في التصوف مسمى بالحقيقة المحمدية
الخ *

See A.S.B. Cat. No. 1328 (1).
Written in fair Naskh.
Dated Sha'bân, A.H. 1069.
Scribe: مصطفى بن عبد القايم.

The colophon runs thus:

قد وقع الفراغ عن ...... النسخة الميمونة المباركة المسماة بالحقيقة
المحمديه على الله عليه و سلم في علم التصوف من تصنيف شيخ المحقق
....
امام الواصلين بندگي حضرت شاه وجيه الحق و الدين الرضوى العلوي
المخاطب بخطاب سبحاني خاتم المحققين حيدر علي الثانى طاب الله
ثراه و جعل الجنة مثواه بشرح ميان عبد العزيز كه خليفهٔ حضرت
ايشان بودند و ...... بايشان رحمة الله عليه وقت الضحى يوم الجمعة
لاثنين من شهر الشعبان المعظم في سلك سنه تسع و ستين بعد الف
من هجرة سيد الاولين و الآخرين عليه افضل الصلوة و السلام على آله
و اصحابه بيد الفقير الى رحمة الله الغني مصطفى بن عبد القايم عفر الله
له ولوالديه و احسن اليهما و اليه بمحض منه و كرمه بحرمت سيد المرسلين
على الله عليه *

No. 1400.

foll. 603; lines 17–21; size 10½×6; 8×4.

شرح فصوص الحكم

SHARḤ-I FUṢÛS-UL-ḤIKAM.

A commentary upon the Fuṣûṣ-ul-Ḥikam of Ibn-ul-'Arabî (*d.* A.H. 638=A.D. 1240).

Commentator: Shaykh Muḥibb Ullah Ilâhâbâdî.

Beginning:—

الحمد لله ولى الصلوة على نبي الامي و آله النقي و صاحبه التقي الخ *

According to the author of the Tadkirah-i 'Ulamâ-i Hind, p. 175, Muḥibb Ullah was a Ṣûfî of great eminence and learning. He was born at Ṣaydpûr, in Awadh, and his genealogy reaches to the second Khalîfah 'Umar through Farîd Shakar Ganj. He was a disciple of Shaykh Abû Sa'îd Gangûhî, and died on the 9th of Rajab, A.H. 1058 =A.D. 1648 and was buried at Ilâhâbâd.

His works are:—

(1) شرح فصوص فارسي.
(2) رسالهٔ هفت احكام.
(3) غاية الغايات.
(4) مغاليط عامه.
(5) سر الخواص.
(6) عبادة الخواص.
(7) طرق الخواص.
(8) عبادة اخص الخواص.
(9) مناظر اخص الخواص.
(10) رسالة تسويه.
(11) رسالهٔ سه ركني.
(12) رسالهٔ وجود مطلق.

See also Khazînat-ul-Aṣfiyâ, p. 983.

For the Arabic Fuṣûṣ and its various commentaries see Brock. i, p. 451; Ḥâj. Khal, IV; p. 424. A copy of the present work is noticed in A.S.B. Cat. (Curzon collection), No. 440.

The original text is introduced by the letter ق and the commentary by ل.

On the title-page the work is endorsed thus:—

شرح نصوص الحکم از شیخ محب الله اله آبادی •

Written in fair Ta'liq.

Not dated; 19th Century.

A seal of the library of Fidá Hasan Khān Bahâdur (of Lucknow) is found at the beginning and end of the copy.

No. 1401.

foll. 211; lines 21; size 9½ × 6¼; 6½ × 3¾.

شرح فصوص الحکم

SHARḤ-I FUṢÚṢ-UL ḤIKAM.

Another commentary upon Ibn-ul-'Arabi's Fuṣûṣ-ul-Ḥikam, without the commentator's name.

Beginning:—

الحمد لله منزل الحکم علی قلوب الکلم یعنی حقیقت حمد و سپاس مخصوص و ثابت است مر خدایرا الخ •

The work begins at once with the commentary without any preface or introduction.

The text is generally introduced by the word قوله.

Written in minute Naskh.

Not dated; 18th Century.

No. 1402.

foll. 493; lines 21; size 10 × 7¼; 8 × 5.

غنیة الطالبین

ĠUNYAT-UṬ-ṬÂLIBÎN.

A Persian translation of the famous saint Shaykh Muḥyî-ud-Dîn 'Abd-ul-Qâdir Gîlâni's Ṣûfic tract Ġunyat-uṭ-Ṭâlibîn.

Translator: 'Abd-ul Ḥakîm bin Shaykh Shams-ud-Dîn Siyâlkûtî عبد الحکیم بن شیخ شمس الدین سیالکوتی.

Beginning:—

قال الشيخ الامام العالم العارف قطب الصالحين علم الاوليا محي الدين ابو محمد عبد القادر بن ابي صالح .... الحمد لله الذي بتحميده يستفتح كل كتاب الخ *

In a Persian preface, due to 'Abd-ul-Ḥakîm's son 'Abd Ullah, it is said that the father translated the Arabic original at the request of a great saint شيخ بلاول قادري لاهوري.

Mullâ 'Abd-ul-Ḥakîm, son of S͟hayk͟h S͟hams-ud-Dîn, was a pupil of Kamâl-ud-Dîn Kas͟hmîrî and a contemporary of S͟hayk͟h Aḥmad Sarhindî, who gave him the title آفتاب پنجاب (the Sun of the Panjâb) He was treated with high regard by the Emperors Jahângîr and S͟hâh Jahân. He spent his life in teaching and composing books. He died on the 16th of Rabî' I, A.H. 1067=A.D. 1656. See Tad͟kirah-i 'Ulamâ-i Hind, p. 110; Ḥadâ'iq-ul-Ḥanafîyah, pp. 414-415; Subḥat-ul-Marjân, p. 66; K͟hulâṣat-ul- Aṣar, ii, p. 318; Brock, ii, p. 417.

The work deals also with points relating to theology, law and jurisprudence, and treats at great length of the properties and peculiarities of the months of the year and the days of the week. The concluding portion is devoted to the laws of asceticism with guidance and instruction for *Murîds*.

A detailed list of the contents is given at the beginning of the copy.

The author of the Ḥadâ'iq-ul-Ḥanafîyah enumerates the following works by Abd-ul-Ḥakîm:—

(۱) حاشيۀ تفسير بيضاوى -

(۲) حاشيۀ كتاب مشهود -

(۳) حاشيۀ مقدمات تلويح *

(۴) حاشيۀ مطول -

(۵) حاشيۀ شريفيه -

(۶) حاشيۀ شرح عقايد تفتازاني -

(۷) حاشيۀ عقايد دوانيه -

(۸) حاشيۀ شرح شمسيه -

(۹) حاشيۀ شرح مطالع -

(۱۰) حاشیۂ درۃ الثمینه في اثبات واجب تعالیٰ ۔

(۱۱) ترجمۂ فارسي غنیة الطالبین ۔ (the present work)

(۱۲) حاشیۂ عبد الغفور ۔

(۱۳) حاشیۂ شرح هدایة الحکمة ۔

(۱۴) حاشیۂ خیالی ۔

(۱۵) تکملۂ عبد الغفور ۔

(۱۶) حاشیۂ قطبي ۔

(۱۷) حواشي هوامش شرح حکمة العین ۔

(۱۸) حاشیۂ مراح الا رواح ۔

The present work was lithographed at Lâhaur, A.H. 1282.
Written in fair Nasta'lîq.
Not dated; 18th Century.

No. 1403.

foll. 70; lines 11; size $10 \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3$

الهامات منعمي

ILHÂMÂT-I MUN'IMÎ.

A collection of Ṣûfic maxims intermixed with aphorisms of a thoroughly mystical tendency.

Author: Mun'im منعم

Beginning:—

الحمد لمن اصطفي اميا علی سایر المرسلین بالعامه علم الاولین و الآخرین الخ ۔

In the preface the author, who does not disclose his name, designates the work as الهمات منعمی or "the inspirations of Mun'im." He adds that the words الهام الغیب, the numerical value of which is A.H. 1120=A.D. 1708, express the date of its composition.

Two authors, bearing the name Mun'im, and flourishing at about the same time, are said to have written works of similar nature and

of the same name, and it is difficult to ascertain which of these two is the author of the present work.

Khwushgû, in his Safînah (fol. 42b,) composed in A.H. 1147=A.D. 1734; while noticing the life of Mun'im Khân Khân-Khânân of Bahâdur Shah's time (Mun'im is a *takhallus*), says that he was attached to the service of Muhammad Mu'azzam Shâh, but subsequently entered the court of Bahâdur Shâh, who made him Wazîr, and conferred upon him the title of Khân-Khânân. He was a man of an exceptionally generous disposition. He died at Lahore in A.H. 1123=A.D. 1711, for which date Hakîm Chand Nudrat wrote the chronogram : شد از عالم وزیر شاه عالم. This Mun'im, says Khwushgû, wrote several works one of which is entitled الهامات منعمی and another مکاشفات منعمی (see No. 1405).

Ârzû, in his Majma'-un-Nafâ'is, vol. ii, fol. 465b, followed by the author of the Makhzan ul-Garâ'ib, vol. ii, p. 837, says that Mun'im Khân Khân-Khânân, with his original name Mun'im Beg, was the son of Sultân Beg, *Kûtwâl* of Akbarâbâd. He received his education from Shaykh Kalîm Ullah, and first entered the service of Aurangzîb, and then that of Mu'azzam Shâh, and finally entered the court of Bahâdur Shâh, who honoured him with the title of Khân-Khânân and made him Wazîr. Ârzû adds that Mun'im was a disciple of Shaykh Muhammadî; that he was "deeply immersed" in Sûfîsm, and composed several treatises on that subject.

Neither of the two biographers, viz., Ârzû or the author of the Makhzan, mentions any work of Mun'im by name.

Again, it is a popular belief in Patna that the present work and the مکاشفات منعمی (see No. 1405) are due to the authorship of an eminent saint of Bihâr, named Shâh Muhammad Mun'im شاه محمد منعم; and the author of the Anwâr-i-Vilâyat (a modern Urdû tract, lithographed in Patna), p. 110, says that Shâh Muhammad Mun'im of Pachnâ, near Shaykhpûrah, Monghyr, was a *Khalîfah* of Mîr Sayyid Asad Ullah (*d.* A.H. 1147=A.D. 1734) ; that he spent his last days at Patna in the mosque of Mullâ Mîtan, where he died on the 11th of Rajab, A.H. 1185=1771. This Shâh Mun'im, says the author of the Anwâr-i-Vilâyat, left a work entitled الهامات منعمیه

The author of the Anwâr does not however refer to the مکاشفات منعمي.

A very beautiful copy written in elegant Nasta'lîq within gold ornamentations.

Not dated ; 19th Century.

The following note, supposed to be in hand-writing of the author, is found on the title-page :—

اشارات چند بعبارات سودمند آورده شد از صاحب بصریان الوالابصار چشم اصلاح دارم - آنانکه خاک را بنظر کیمیا کنند - ایا بود که گوشهٔ چشمي بما کنند - ربنا تقبل منا انک انت السمیع العلیم -

---

No. 1404.

foll. 50; lines 13; size 8¾ × 5; 5½ × 3.

The Same.

Another copy of the same Ilhâmât-i Mun'imî, beginning as above.

This copy is slightly defective towards the end, wanting the last twenty-seven lines.

Written in fair Nasta'lîq.

Not dated; 19th Century.

No. 1405.

foll. 46; lines 11; size 9¾ × 5¼; 6 × 2¾.

مکاشفات منعمي

MUKÂSHIFÂT-I MUN'IMÎ.

Another mystical tract of the same nature as the preceding one, consisting of forty مکاشفه.

Beginning:—

شمول جود حضرت واهب العطایا بهر موجود از ارشاد ارشد مرشدین عالم علم اولین و آخرین الخ *

For particulars of the work and its author see الهامات منعمي (No. 1403).

Written in beautiful Nasta'lîq with a double-page 'Unwân at the beginning.

Not dated; 19th Century.

No. 1406.

foll. 75; lines 11: size 7½×4¼; 5×3.

(ترجمهٔ رساله در کیفیت سلوک)

(TARJUMAH-I RISÂLAH DAR KAYFÎYAT-I SULÛK.)

A Persian translation of an Arabic tract, treating of the nature and rules of the spiritual life and containing directions relating to prayers, religious observances and moral principles, based upon verses of the Qurân and the precepts of the Prophet and the Imâms, from a S͟hî'ite standpoint.

Translator: Ḥusyn bin 'Alî ut-Tabrîzî ul-K͟husrau-S͟hâhî حسین بن علي التبریزی الخسرو شاهي.

Beginning:—

سپاس بی قیاس و ثنای بی انتها مر خداوند کریمی را سزاست الخ *

We learn from the preface that Âqâ Sayyid Kâẓim Ras͟htî had written an Arabic tract on the nature and rules of the spiritual life, but as the style of the tract was difficult and not accessible to Persian students, the translator was requested by some of his friends to render it into Persian. The work is not divided into sections or chapters.

According to the concluding lines the Arabic original was completed in A.H. 1238=A.D. 1822 and the translation, on Wednesday, 24 S͟hawwâl, A.H. 1242=A.D. 1826.

Written in fair Ta'lîq on coloured papers.

Dated 19 S͟hawwâl, A.H. 1263.

Scribe: امان علي خان

The first sixteen folios are hopelessly brittle. The seals of Nawwâb Sayyid Vilâyat 'Alî K͟hân and Sayyid K͟hwurs͟hîd Nawwâb are found at the beginning and end of the copy.

No. 1407.

foll. 155; lines 11; size 8×4½; 5½×2½.

واردات

WÂRIDÂT.

A theological and ethico-mystical tract dealing with one hundred and eleven topics of mystic doctrine.

Author: Nûr un-Nâṣir Khwâjah Mîr Muḥammadî with the poetical *nom de plume* Dard نور الناصر خواجه میر محمدی المتخلص به درد.

Beginning—

الحمد لله العليم الملهم و الصلوة و السلام علي من اوتی جوامع الكلم الخ ٠

Khwâjah Mîr Dard of Shâhjahânâbâd was the son of Khwâjah Muḥammad Nâṣir '*Andalîb* (*d.* A.H. 1172=A.D. 1758), a descendant of the great Saint Khwâjah Bahâ-ud-Dîn Naqshbandî (*d.* A.H. 791=A.D. 1389.) and author of the work نالهٔ عندليب, noticed under No. 748. Mîr Dard was a good *Rekhtah* poet and is also the author of a Persian *Diwân*. In his Sham'-i Maḥfil (No. 1412) he says that he wrote that work, A.H. 1199=A.D. 1784 in the sixty-second year of his age. He must have been born then in A.H. 1137=A.D. 1724. He led a Ṣûfic life, and besides the present work, is the author of several other mystical treatises; e.g. علم الكتاب (see No. 1408), اسرار الصلوة (No. 1414); نالهٔ درد (No. 1409); آهٔ سرد (No. 1411) and شمع محفل (No. 1412). He was fond of music, and died, according to the author of the Nishtar-i 'Ishq, p. 651, on Friday, 24 Ṣafar, A.H 1199=A.D. 1784, and was buried at Shâhjahânâbâd in his family burial ground known as باغچهٔ خواجه مير درد, The date of his death, given in the Âṣaf Lib. Hand list. pp. 396, 452, 490 and 492, is A.H. 1209=A.D. 1794, but A.H. 1199 on p. 456; see also Majma'-un-Nafâ'is, vol. i. fol. 145b; Ṣuḥuf-i Ibrâhîm, fol. 316b; Natâ'ij-ul-Afkâr, p. 168. A copy of the work is noticed in Ethé, Ind. Office Lib. Catalogue, No. 1912.

The work consists of one hundred and eleven واردات, each of which begins with a heading denoting the subject matter. Each heading is followed by one or two Rubâ'îs of the author, a short explanation in Persian being given. Each وارد, again ends with one or two Rubâ'îs.

The author says in the preface that he had composed some Rubâ'îs but they were lying scattered. At the request of his brother Muḥammad Mîr Muḥammadî *Asar*, he collected those Rubâ'îs, and commented upon them.

The MS. ends with the following subscription :—

نوشته شد درسنه ۱۱۹۳ هجري

"Written in A.H. 1193."

The year A.H. 1193 is most probably the date of transcription of the copy.

Witten in fair Nasta'lîq.

No. 1408.

foll. 488; lines 27; size 12×6½; 9¾×4¾.

علم الكتاب

'ILM UL-KITÂB.

A copy of Khwâjah Mîr Dard's commentary upon his own work واردات (see No. 1407).

الحمد لک یا الله و الشکر لک یا ربّاه الخ *

We learn from the preface that Mîr Dard wrote this commentary at the entreaty of his friends. Three chronograms expressing the dates of composition, viz A.H. 1179, 1180 and 1181=A.D. 1765, 1766 and 1767 are given on fol. 7ª.

A note in the author's own hand-writing, found at the end of the copy, says that the MS. was transcribed by Mîr Asad 'Alî میر اسد علي by order of a respectable woman, daughter of a Nawwâb (both names have been defaced by some mischievous hand), and that most of it was revised by the author. The note is dated A.H. 1196=A.D. 1781.

Some Rubâ'îs of the author's brother, written in praise of the work, are found at the beginning of the copy.

The 'Ilm-ul-Kitâb was lithographed at the Anṣârî Press. Dihlî, A.H. 1308.

Written in good Nasta'lîq.

Not dated; 18th Century.

No. 1409

foll. 155; lines 12; size $6\frac{1}{4} \times 3\frac{3}{4}$; $5 \times 3\frac{1}{4}$.

نالۀ درد

NÂLAH-I DARD.

Another mystic work of Khwâjah Mir Dard on similar topics.

حمد النبي کجا از دست من بیدست گاه کما هو حقه سرانجام

خواهند یافت الخ *

We learn from the preface that the author at the age of fifteen wrote the treatise اسرار الصلوة, and at the age of thirty-nine, واردات after which he wrote the commentary upon the latter, entitled علم الکتاب. A copy of the present work is noticed in A.S.B. Cat. (Curzon Collection) No. 453.

Each topic is introduced by the word نالۀ.

Written in fair Nasta'liq.

Dated A.H. 1193.

No. 1410.

foll. 135; lines 12; size $6\frac{1}{4} \times 4$; $5 \times 3\frac{1}{4}$.

The Same.

Another copy, beginning as above.

Written in careless Ta'liq.

Dated A.H. 1216.

No. 1411.

foll. 98; lines 11; size $6\frac{1}{4} \times 4$; $5 \times 3\frac{1}{4}$.

آهِ سرد

ÂH-I SARD.

Another Ṣûfî tract by the same Khwâjah Mir Dard.

Beginning:—

حمدیکه شایان جناب اقدس الوهیت باشد از هیچکس راست

نیاید الخ *

The work deals with 341 topics, each of which is introduced by the word آه.

Written in a careless Ta'lîq.

Not dated; 19th Century.

No. 1412.

foll 93; lines 15; size 9×5¾; 6¼×3½.

شمع محفل

SHAM'-I MAHFIL.

A treatise on various points of mystical doctrine and theosophical matters.

Author: Khwâjah Mîr Dard.

Beginning:—

حمد بی پایان سزاوار صانعی که نور وجود خود شمع محفل موجودات ساخت الخ *

We learn from the preface that after completing the works نالهٔ درد and آه سرد, the author began to write a treatise entitled درد دل, while at the same time he thought of writing another, under the title شمع محفل when he should have completed the درد دل. He then observes that as his age at this time had reached the sixty-second year, he, being quite uncertain of his life, did not wait for the completion of the درد دل, but wrote the present work.

It deals with different topics of mystic doctrine, each of which is introduced by the word نور.

In the conclusion the author says that he completed the work in A.H. 1199=A.D. 1784.

According to a note in the beginning of the copy, the work is the last of the author's compositions.

Written in ordinary Ta'lîq.

Not dated; 19th Century.

No. 1413.

foll. 127; lines 15; size 8×5; 6¼×3¼.

The Same.

Another copy of Khwajah Mîr Dard's Sham'-i Mahfil, beginning as above.

Written in ordinary Ta'liq.
Not dated; 19th Century.

No. 1414.

foll. 29; lines 11; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

اسرار الصلوة

ASRÂR-US-ṢALÂT.

A mystical interpretation of the fundamental rules and regulations of prayer اركان صلوة

Author: Khwâjah Mir Dard.

Beginning:—

الحمد لله رب العالمين .... اما بعد ميگويد بندهٔ پر تقصير خواجه مير محمدي المتخلص به درد غفر الله له كه چون آن شادي مطلق •

The work consists of seven *Asrâr*, each introduced by the word سر.

A note on the title-page says that the author wrote this treatise at the age of fifteen.

Written in fair Nasta'liq.

Dated, A.H. 1193.

No. 1415.

foll. 111; lines 17; size $10\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{3}{4} \times 4$.

مخزن احمدي

MAKHZAN-I AHMADÎ.

The life, deeds and miracles of Sayyid Ahmad Shâh سيد احمد شاه.

Author: Sayyid Muhammad 'Ali سيد محمد علي

Beginning:—

الحمد لله الذي لا اله الا هو المحمود في كل حين و اوان الخ •

Sayyid Aḥmad Shâh, a disciple of Shâh 'Abd-ul-'Azîz, son of Shâh Walî ullah of Dihlî, is known to have been an inspired saint of great popularity. He performed miracles and attracted a large number of followers. He was a terror to the Shî'ahs of Lucknow and Naṣîrâbâd. According to the author's statement on fol. 9b Sayyid Aḥmad Shâh was born at Râi Barrelly in Mânikpûr, in Ṣafar, A.H. 1201=A.D. 1787. شهر صفر بعد گذشتن یک هزار دو صد سال در سنه اول قرن ثالث عشر از هجرت خیر البشر. He became the disciple of Shâh 'Abd-ul-'Azîz in A.H. 1222=A.D. 1807 (fol. 14a), and after travelling in many countries performed a pilgrimage to the Ḥaramayn, returning to his native place in A.H. 1239=A.D. 1823.

The work, dedicated to Wazîr-ud-Daulah, son of Amîr Khân, the Nawwâb of Tonk, was completed, according to the concluding lines, in A.H. 1261=A.D. 1845. It is intermixed with numerous poems and verses, and begins with the *Shajarah* of the Naqshbandîs, the Qâdirîs and the Chishtîs, and ends with an account of Aḥmad Shâh's return from pilgrimage. The author, a faithful disciple of Aḥmad Shâh, spent most of his time in the company of his *Pîr*. 'Abd-ul-Hayy and Muḥammad Ismâ'îl, two famous scholars of the time, who became the disciples of Aḥmad Shâh, and jointly wrote the work صراط المستقیم (see No. 1293), are frequently mentioned in the work. A treatise, entitled حقیقت الصلوة, ascribed to this Aḥmad Shâh, is mentioned on fol. 29a.

Written in ordinary Ta'lîq.

Dated 11 Shawwâl A.H. 1263.

No. 1416.

foll. 70; lines 15; size 9¾×6; 8×4½.

انوار محمدی

ANWÂR-I MUḤAMMADÎ.

A short Ṣûfic treatise.

Author: Shaykh Muḥammad Thânawî شیخ محمد تهانوی.

Beginning:—

باسمک ابتدی و بنور قدسک اهتدی .... بعد الحمد و الصلوة احقرا العباد فقیر سراپا تقصیر الخ *

The full title of the work, as given on fol. 2a, is انوار محمدی من فیضان احمدی. According to the author's note at the end, the work was completed in Ṣafar, A.H. 1263=A.D. 1847.

The work consists of the sayings, discourses, letters, and instruction, of the author's spiritual guide Miyânjiyû Nûr Muḥammad, intermixed with philosophical questions and aphorisms of Ṣûfic tendency, invocation, prayers, etc.

In a note at the end the author says that he compared and corrected the copy at Bombay in the Mosque of 'Abd-ul Ḥalîm, on his way to pilgrimage, on the 6th of Rabî' I, A.H. 1263. This is followed by another note of the author, in which he says that he revised the copy on the 14th of Ṣafar, A.H. 1264 on his way back from pilgrimage.

Written in careless Ta'liq.

Not dated; 19th Century.

PRAYERS.

No. 1417.

foll. 38; lines 12; size $6\frac{1}{2}\times4\frac{1}{4}$; $4\frac{1}{2}\times2\frac{1}{2}$.

شرح مناجات داؤد عليه السلام

SHARḤ-I MUNÂJÂT-I DÂ'ÛD.

A commentary upon the popular Arabic versified prayer ascribed to the Prophet David.

Commentator: Nâkhshabî نخشبي.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام .... اما بعد بدانكه عبد الله عباس رضي الله عنه روايت ميكند از حضرت الخ *

It is said in the preface that 'Abd Ullah 'Abbâs narrated from the Prophet that the prayer originally formed a chapter of the Psalms of David in Syriac; and that it was translated into Arabic by him ('Abd Ullah 'Abbâs).

The whole prayer consists of thirty-eight verses, and the commentary on each verse is generally followed by some illustrative anecdotes relative to a prophet or saint. The explanation of each verse ends with a Qiṭ'ah always beginning with the commentator's poetical name Nakhshabî.

The commentary on the first verse begins thus on fol. 2b:—

انا الموجود فاطلبني تجدني الخ يعنى خداوند تبارک و تعالى ميفرمايد كه اى بندة چون دانستي كه من واجب الوجودم الخ *

The commentator Ḍîyâ-ud-Dîn, who derived his poetical name Nakhshabî from Nakhshab or Nasaf (a town between Samarqand and Oxus), died in A.H. 751=A.D. 1352.

His popular work طوطي نامه is noticed under No. 728.

Writen in a learned Naskh on thick paper with the Arabic text in red.

Not dated; 18th Century.

No. 1418.

foll. 211 ; lines 13 ; size 8¼ × 6 ; 6 × 3¾.

ترجمهٔ حصن حصین

TARJUMAH-I ḤIṢN-I ḤAṢÎN.

A Persian translation of Shams-ud-Dîn Abul Khayr Muḥammad bin Muḥammad bin Muḥammad bin 'Ali bin Yûsuf ul-'Umari ud-Dimishqi ush-Shîrâzi's collection of Ḥadis, entitled حصن حصین, with special reference to prayers.

Translator: Abû Bakr bin Muḥammad Bahrûji ابو بکر بن محمد بحروجي

Beginning:—

الواحد الفرد الصمد الذي نتج لرسوله حصنا حصينا .

The author of the Arabic original, better known as Ibn-ul-Jazarî ush Shâfi'i, was born in Damascus, A.H. 751=A.D. 1350, and died A.H. 833=A.D. 1429. For copies of the Arabic original see Ḥâj. Khal, iii. p. 71; Loth, Arab. Catalogue, p. 88; J. Aumer, Arab. Catalogue, p. 32. Printed in Calcutta, A.H. 1229.

Abû Bakr Bahrûji completed this translation on the 24 Dulḥijjah, A.H. 910=A.D. 1505, for some royal personage, for the insertion of whose name space has been left blank in the present copy. According to Ethé, India Office Lib. Copy No. 2641, he was Sulṭân 'Abd Ullah Maḥmûd Shâh bin Muḥammad Shâh bin Aḥmad Shâh bin Muẓaffar Shâh of Gujarât (reigned A.H. 863–917=A.D. 1459–1511).

A list of the contents is given in the beginning of the copy.

Written in fair Naskh, with occasional marginal and interlinear notes.

Not dated; 17th Century.

No. 1419.

foll. 158 ; lines 21 ; size 11 × 7 ; 6¾ × 4.

شرح حصن حصین

SHARḤ-I ḤIṢN-I ḤAṢÎN.

A Persian commentary upon Ibn-ul-Jazarî's same Ḥiṣn-i Ḥaṣîn.

Commentator: Ḥâjî Muḥammad Kashmirî حاجي محمد کشمیري.

Beginning:—

لك الحمد حمداً يوافي نعمك و يكافي مزيد كرمک و افضل الصلوة الخ *

The commentator has already been mentioned in connection with his commentary on شمايل النبي. See No. 1191.

According to the concluding lines the present commentary was completed on the 6th of Muḥarram. The year, not given here, was according to Ethé, Ind. Office Lib. Cat. No. 2624, A.H. 995=A.D. 1587.

Ḥâjî Muḥammad's other works, enumerated in Ethé Ind. Office Lib. Cat. *loc. cit.*, are mentioned at the end of our copy. See also A.S.B. Cat. No. 993.

Written in ordinary Indian Ta'lîq.

Dated Islâmâbâd (Chittagong), A.H. 1249.

Scribe: البداد ولد چودهري كريمداد

No. 1420.

foll. 682; lines 15; size 7×4¼; 4½×2¼.

ترجمهٔ مصباح كفعمى

ṬARJUMAH-I MIṢBÂḤ-I KAF'AMÎ.

A Persian translation of Kaf'amî's Miṣbâḥ, containing a very large collection of prayers and invocations for special occasions, similar to the one extant in the Miṣbâḥ-ul-Mutahajjid (see No. 1425).

Translator: Jamâl-ud-Dîn bin Fatḥ Ullah bin Ṣadr-ud-Dîn Shîrâzî جمال الدين بن فتح الله بن صدر الدين الشيرازي

Beginning:—

الحمد لله رب العالمين ..... اما بعد چون مصباح منسوب به كفعمى كه اكمل و اشمل كتبى است الخ *

We learn from the preface that Jamâl-ud-Dîn translated the Arabic original for the convenience of those Persian students who did not know Arabic. He dedicated the work to Sulṭân Muḥammad Quṭb Shâh, the sixth king of the Quṭb Shâhî dynasty, who ascended the throne in A.H. 1020=A.D. 1611.

The full name of Kaf'amî, as given in several places here, is ابراهيم بن على بن حسين بن صالح كفعمي.

Kaf'amî and the Arabic original Miṣbâḥ are incidentally mentioned in Loth. Arab. Catalogue, pp. 94[b] and 97[a].

It is to be noticed that the prayers found towards the begining of the present work exactly agree with those at the beginning of the Miṣbâḥ-ul-Mutahajjid, but the present collection is much larger than that one. It is divided into fifty *Faṣl*, a list of which is given at the end of the preface.

Written in beautiful minute Naskh, with an illuminated head-piece.

Not dated: 17th Century.

No. 1421.

(foll. 137; lines 15; Size 8×5; $4\frac{3}{4}$×$2\frac{1}{4}$.

آداب عباسی .

ÂDÂB-I 'ABBÂSÎ.

A Persian translation of Bahâ-ud-Dîn 'Âmili's (see No. 291) well-known work Miftâḥ-ul-Falâḥ, consisting of a collection of special prayers and invocations, in addition to the usual daily worship, definitely fixed for the several hours of the day and night.

Translator: Ṣadr-ud-Dîn Muḥammad Tabrîzî; صدر الدین محمد تبریزی.

Beginning:—

تقدیس و تسبیح پادشاه قادری را که خلص عبادتش مفتاح فلاح الخ .

The work is divided into six chapters, the headings of which have been fully enumerated in the Calcutta Madrasah Lib. Catalogue, p. 65; Bûhâr Lib. Catalogue, vol. i. p. 149. Another Persian translation of the work by Jamâl-ud-Dîn Muḥammad bin Ḥusayn Khwânsârî, is noticed under No. 1430.

Written in good Naskh on gold sprinkled paper, with a double-page illuminated 'Unwân.

Dated A.H. 1140.

No. 1422.

foll. 144; lines 13; size $8\frac{1}{4}$×$4\frac{1}{4}$; $5\frac{1}{2}$×$2\frac{1}{2}$.

The Same.

Another copy of the same Adâb-i Abbâsî, beginning as above.

Written in fair Naskh, with an illuminated, but now faded, frontispiece and 'Unwân.

Not dated; 18th Century.

Scribe : محمد اكرم ابراهيم خاني.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1423.

foll. 301; lines 11; size 10×6½; 7¼×4.

مصباح العابدين

MIṢBÂḤ-UL-'ÂBÎDIN.

Prayers, invocations and pious observances for the days of the week (with special reference to Friday), the months of the year, and other occasions and occurrences in life.

Author: Zayn-ul-'Âbidîn ul-Ḥusaynî زين العابدين الحسيني

Beginning:—

حمد و سپاس پروردگاريرا كه بندگي و پرستش او ست الخ *

The author says in the preface that he collected these prayers for the use of his Shî'î brethern. He dedicated the work to Shâh Ṣafî of Persia (A.H. 1038–1052 =A.D. 1628–1642). It is divided into a *Muqaddimah*, twelve *Maṭlab* and a *Khâtimah*, as follows:—

Muqaddimah, in two *Faṣl*:—

فصل اول در فضيلت جمعه و ادعيه و نماز شب جمعه و روز جمعه *

فصل دوم در ادعيه و نماز اول هر ماه *

The twelve *Maṭlab* treat of the prayers connected with the twelve months:—

دوازده مطلب در بيان اعمال دوازده ماه *

Khâtimah, in three *Faṣl*:—

فصل اول در ادعيه و نماز روز نوروز *

فصل دوم در ادعيهٔ هفته و نماز و زيارت هر روز از هفته كه مخصوص بيكى از چهار ده معصوم است *

فصل سوم در بيان دعا هائى كه توسل ميجويند بحضرت رسالت و ائمهٔ طيبين صلوات الله عليهم اجمعين *

The Arabic text of the prayer is supplied with diacritical points.

The work and the author are mentioned in Kashf-ul-Ḥujub, fol. 139[b].

Written in fair bold Naskh, with occasional marginal corrections.
Not dated; 19th Century.

No. 1424.

foll. 234; lines 12; size 8×4½; 5½×3.

The Same.

Another copy of the same Miṣbâḥ-ul'Âbidîn, beginning as above
Written in fair Naskh, with an illuminated, but faded, head-piece.

Dated Kashmir, 14, Rajab, A.H. 1100.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1425.

foll. 340; lines 15; size 7¾×4¾; 6×3.

شرح مصباح المتهجد

SHARḤ-I MIṢBÂḤ UL-MUTAHAJJID.

A commentary upon Abû Ja'far Muḥammad bin Ḥasan uṭ-Ṭûsî's Miṣbâḥ-ul-Mutahajjid uṣ-Ṣaġîr, containing a collection of prayers and invocations for special occasions, such as ablution, purification, daily and other prayers, pilgrimage, etc., etc., as well as those definitely fixed for special months of the year, days, and the several hours of the day and night.

The commentator does not add any preface of his own, and begins at once with his commentary upon the Arabic preface thus:—

الحمد لله رب العالمين و الصلوة على ... بدانيد رحمت كند شما
را خدايتعالى بدرستيكه در آنچه عمل كنى تو الخ

According to Brock, vol. i, p. 405, the author of the Arabic original was born in Baġdâd, A.H. 385=A.D. 995, and died in Najaf, A.H. 459=A.D. 1066. See also Ḥâj. Khal. vol. v, p. 585: Kashf-ul-Ḥujub, p. 528.

Written in ordinary Naskh.

Dated 15 Sha'bân, A.H. 1168.

Scribe: محمد مهدى بن محمد كاظم.

No. 1426.

foll. 167; lines 17; size $8\frac{3}{4}\times4\frac{3}{4}$; $5\frac{3}{4}\times2\frac{1}{2}$.

محبوب الذاکرین

MAHBÛB-UD-DÂKIRÎN.

A Persian tanslation of Muhammad Muhsin's (see No. 1257) Khulâsat-ul-Adkâr خلاصة الاذکار, containing prayers and invocations, with definite and regular forms, distinctly fixed for the several hours of the day and night, with those connected with religious duties and ceremonies, daily occurrences in life, travels and journeys, deaths etc., etc.

Translator: Muhammad Shafî', entitled Najât محمد شفیع الملقب به نجات.

Beginning:—

شکر بیحد و ثناء بیعدد مر خدایرا تعالی شانه و جل ذکره بر انکه بندگان را باوجود آلایش دل و زبان الخ *

In a short preface the translator says that his master and teacher Muhammad Muhsin, had written a book in Arabic, entitled خلاصة الاذکار, containing a collection of prayers and invocations, suitable to all daily occasions and occurrences in life, but as the rules and regulations for the use of the prayers, as well as their effects and properties were written in Arabic, the translator thought it advisable to give a Persian version of the same for the use of those who did not know Arabic. Hence the present translation. According to a statement in the preface, the translation was completed in A.H. 1070=A.D. 1659, for which the title forms a chronogram.

The work is divided into a *Muquddimah* twelve *Fasl* and a *Khâtimah*, as follows:—

مقدمه — در فضیلت ذکر *

فصل اول — در اذکار وقت طلوع صبح تا برآمدن آفتاب *

فصل دویم — در اذکار وقت بر آمدن آفتاب تا وقت زوال *

فصل سوم — در اذکار وقت زوال تا نصف شب *

فصل چهارم — در اذکار انتصاف شب تا طلوع صبح *

فصل پنجم — در اذکار روز جمعه و آداب آن *

فصل ششم — در اذکار تزویج *

فصل هفتم — در اذکار عادات و رسوم و احوال

فصل هشتم — در اذکار حوادث *

فصل نهم — در اذکار مطالب *

فصل دهم — در اذکار هر ماه و سال *

فصل یازدهم — در اذکار سفر *

فصل دوازدهم — در اذکاری که تعلق بمیت دارد *

خاتمه — در بیان فوایدی که ذاکر را نفع دهد بلکه ناچار باشد

The Arabic text of the prayers is accompanied by an interlinear Persian version in red.

Written in fair Naskh.

Dated 16 Ramadân, A.H. 1122.

No. 1427.

foll. 146; lines 17; size 8×4½; 5½×2½.

تحفة الغرائب

TUHFAT-UL-GARÂ'IB.

A collection of prayers, invocations, especially of Quranic verses and passages, and their properties and effects, with instructions for their use.

Author: Muḥammad ibn Shaykh Muḥammad uṣ-Ṣadrî محمد ابن شیخ محمد الصدري.

Beginning:—

حمد بیحد و ثنای بیعد نثار بارگاه ملک احد تبارک و تعالی و تقدس الخ *

It is said in the preface that while at Madînah, the author got access to a treatise entitled جواهر القران, by Aḥmad bin Muḥammad bin Ibrâhîm Tamîmî, containing Quranic verses with their properties and peculiar effects. The author then collected and arranged these verses in a systematic order in the present form, and entitled it تحفة الغرائب, dividing it into the following twelve chapters:—

1. On fol. 3ª: باب اول در کشف قلوب و قبور و صفای باطن و اخبار مغیبات *

2. On fol. 5a: باب دوم در طلب جاه و منصب عالی و تسخیر قلوب سلاطین و امرا و عوام الناس *

3. On fol. 6b: باب سیوم در کشایش کارها و فتح رزق و فتوحات و تونگری و رفع فقر و درویشي *

4. On fol. 8a: باب چهارم در دفع امراض و بیماري که در معالجهٔ آن عاجز شده باشند *

5. On fol. 9a: باب پنجم در دفع سحر جنّ و ام الصبیان و صرع و فتح بستگي و چشم زخم *

6. On fol. 10b: باب ششم در دفع دشمنان و حسودان و موذیان و مقهور شدن اعادی *

7. On fol. 13a: باب هفتم در ادای قرض و رغبت بگذاردن قرض و حفظ بدن و ایمن بودن از نکبات *

8. On fol. 14a: باب هشتم در دفع حرام خوردن و فحش گفتن و غیبت و کذب و شرب خمر و معاش خلاف شرع *

9. On fol. 15b: باب نهم در اظهار معادن و دفاین و حاضر کردانیدن غائبان و گریختگان *

10. On fol. 16b: باب دهم در تسخیر جنّ و ارواح و عدوي قوي و رام کردن دران درنده *

11. On fol. 18a: باب یازدهم در محبت و الفت میان طالب و مطلوب و ازواج و خادم و مخدوم *

12. On fol. 19b: باب دوازدهم در اوراد متفرقه بهر نیت و مقصود که داشته باشد بخواند و بعدد معین قیام نماید *

For another copy see A.S.B. Cat. No. 157.

Written in fair Naskh.

Not dated; 18th century.

The title-page contains four seals, *viz.*

(1) محمد صبغت الله خان, dated A.H. 1182.

(2) علي نقي, dated A.H. 1155.

(3) عنبر علي خان, date illegible.

The fourth is quite indistinct.

No. 1428.

foll. 195; lines 17; size 8½ × 5; 6 × 2¾.

ربیع الاسابیع

RABÎ'-UL-ASÂBÎ'.

Prayers for the several days and nights of the week with especial reference to those that are to be recited on Friday, collected by the great Shî'ah divine, Muḥammad Bâqir Majlisî (*d.* A.H. 1110= A.D. 1698).

Beginning:—

الحمد لله الذي جعل يوم الجمعة لعباده المقربين الخ •

The preface is defective and several folios seem to be missing. The author says in the conclusion that he dedicated the work to Shâh Sulaymân Ṣafawî of Persia (A.H. 1077–1105=A.D. 1666–1693). According to the author of the Kashf-ul-Ḥujub, fol. 60a, the author completed the work in Jumâdâ I, A.H. 1099=A.D. 1687.

One or two folios are missing at the end.

Written in fair Naskh, with occasional marginal emendations.

Not dated; 19th century.

The MS. is in a damaged condition.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found in several places.

No. 1429.

foll. 85; lines 7; size 7¼ × 4¾; 4½ × 2¾.

ده نام

(DAH NÂM.)

A prayer book, beginning without any preface:

اللهم اني اسالک باسمائک یا الله یا رحمن یا رحیم الخ •

The prayers and invocations are grouped under numerous headings, indicating the occasions for which they are meant. Under each heading there are ten invocations consisting of the holy names of God and the Prophet. In the conclusion, fol. 75b, is found the famous دعاء حرب البحر of Abul Ḥasan Shâdilî (*d.* A.H. 656=A.D. 1258),

for which see Ḥâj. Khal. vol. iii. p. 56; Loth, Arab. Catalogue, p. 97; etc.

Written in beautiful Naskh.

Not dated; 17th century.

No. 1430.

foll. 98; lines 15; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

ترجمهٔ مفتاح الفلاح

TARJUMAH-I MIFTÂḤ-UL-FALÂḤ.

A Persian translation of Bahâ-ud-Dîn 'Âmili's Miftâḥ-ul-Falâḥ.

Translator: Jamâl-ud-Dîn Muḥammad bin Ḥusayn Khwânsârî جمال الدين محمد بن حسين خوانساري.

Beginning:—

مفتاح الفلاح دنیا و عقبی و مقدمهٔ نجاح آخرة و اولی حمد و ثنای بارگاه کبریای کریمسیت الخ *

In the preface the translator, after eulogising the reigning King Shâh Ṣafî of Persia (A.H. 1038–1052=A.D. 1629–1642), to whom the work is dedicated, says that besides the translation he has given marginal notes and explanations of the difficult Arabic passages in the original text. Space for the insertion of the name of the translator's royal patron is left blank in the present copy; but in the following copy, as well as in the Bûhâr Lib. copy (vol. i. p. 150), the name Shâh Ṣafî appears distinctly. A copy of the work, noticed in Rieu, Supplt. No. 8, has the name Shâh Sulaymân Ṣafawî (A.H. 1077–1105=A.D. 1667–1694) instead of Shâh Ṣafî, and this seems to be correct. The translator died in A.H. 1125=A.D. 1713.

Interlinear explanations of all the Arabic passages are given throughout in red. There are also occasional marginal notes.

Written in fair Naskh, with an illuminated head-piece.

Dated Shâhjahânâbâd, A.H. 1117.

Scribe: عبد الرسول ابن شيخ عبد القادر ابن شيخ حسام الدين اللاهوري الجنابي.

Several seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1431.

foll. 125; lines 14; size $8\frac{3}{4} \times 5$; 6×3.

The Same.

Another copy of the same translation.

Beginning:—

مفتاح فلاح دنیا و عقبی الخ *

The interlinear explanations and the marginal notes, extant in the preceding copy, are not found here. There are numerous emendations and corrections on the margins.

Written in fair Naskh, with an illuminated head-piece.

Not dated; 18th Century.

No. 1432.

foll. 60; lines 14; size 7×4; $5 \times 2\frac{1}{2}$

مفاتیح الغیب

MAFÂTÎḤ-UL-ĠAYB.

A treatise on Stichomancy (استخارہ).

Author: Muḥammad Bâqir Majlisî محمد باقر مجلسي

Beginning:—

الحمد لله الذي لا يعلم غير عبادة سواه و من استعاره كفاه *

The work treats of the various ways of taking omens from the Qurân, and of other ways of taking omens, with special forms of prayers, invocations and observances relating to the subject, according to the Shî'ah faith. It is divided into a *Fâtiḥah*, eight *Miftâḥ* and a *Khâtimah*, as follows:—

Fâtiḥah, on fol. 2ᵃ: فاتحه در بیان فضیلت استخارہ است

Miftâḥ 1, on fol. 5ᵇ: مفتاح اول در بیان نوع اولست اعنی استخارۂ مطلقه

Miftâḥ II, on fol. 24ᵃ: مفتاح دویم در بیان نوع دویم استخارہ است که بنده از عمل استخارہ رجوع بقلب خود کند و انچه در خاطرش احجان بهمرسیده بآن عمل نماید *

Miftâḥ III, on fol. 27ª: مفتاح سیم استخارهٔ بجناب مقدس الٰهی است با مشورت کردن با مومنان *.

Miftâḥ IV, on fol. 31ᵇ: مفتاح چہارم در بیان استخارهٔ بقران مجید است *.

Miftâḥ V, on fol. 38ᵇ: مفتاح پنجم در بیان استخارهٔ به تسبیح است

Miftâḥ VI, on fol. 41ᵇ: مفتاح ششم استخارهٔ برقاع است

Miftâḥ VII, on fol. 47ᵇ: مفتاح هفتم در بیان استخارهٔ برقاع است بر خلاف طریق مشهور *

Miftâḥ VIII, on fol. 49ᵇ: مفتاح هشتم در بیان استخارهٔ به بنادق است.

Khâtimah, on fol. 55ᵇ: خاتمهٔ در بیان بعضي از امور نادرهٔ است

According to the concluding lines the author wrote this work in Ramaḍân, A.H. 1104=A.D. 1692. The work is mentioned in Kashful-Ḥujub, p. 538. See also A.S.B. Cat. No. 1120 (2).

Written in fair Naskh.

Not dated; 18th Century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1433.

foll. 410; lines 22; size $12\frac{1}{4} \times 6\frac{1}{4}$; $9\frac{3}{4} \times 4$.

زاد المعاد

ZÂD-UL-MA'ÂD.

A popular Shî'ah work containing prayers for the twelve months of the year and ordinary and special days, with rules and regulations to be observed in the performance of religious and other duties, according to the practice of the Imâms.

Author: Muḥammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقي.

Beginning:—

الحمد لله الذي جعل العبادة وسيلة لنيل السعادة في الآخرة الخ *

The author, who has been repeatedly mentioned in this Catalogue, tells us in the preface that he extracted this tract from his larger work بحار الانوار. The preface concludes with a dedication to Shâh Sulṭân Ḥusayn Ṣafawî (A.H. 1105–1135=A.D. 1693–1722).

The work is divided into fourteen *Bâb* and a *Khâtimah*. An interlinear Persian version, in red, accompanies the Arabic text of the prayers. See Rieu i. p. 21; Bûhâr Lib. Catalogue, vol. i. p. 152; Âsaf. Lib. vol. i, p. 58; A.S.B. Cat. No. 1121; Kashf-ul-Ḥujub, fol. 81ᵃ. Lithographed in Teheran, A.H. 1244.

Bâb I. on fol. 2ᵃ, in five *Faṣl*:

باب اول در فضایل و اعمال ماه مبارک رجب است و آن مشتمل بر پنج فصل است *

Faṣl 1. on fol. 2ᵃ: (۱) فصل اول در بیان فضایل این ماه و عبادات آنست *

Faṣl 2. on fol. 3ᵃ: (۲) فصل دویم در بیان اعمالی است که کسی که از روزه عاجز باشد یا بر او دشوار باشد بعوض آن بعمل آورد *

Faṣl 3. on fol. 3ᵇ: (۳) فصل سیّم در بیان اعمال ماه هر شب و هم روز است *

Faṣl 4. on fol. 6ᵇ: (۴) فصل چهارم در بیان فضایل و اعمال شب و روز اولست تا روز پانزدهم *

Faṣl 5. on fol. 21ᵃ: (۵) فصل پنجم در بیان فضایل و اعمال نصف آخر ماه رجب است *

Bâb II. on fol. 29ᵃ, in five *Faṣl*:

باب دویم در بیان فضایل و اعمال ماه مبارک شعبان و ایام و لیالي انست و در آن نیز پنج فصل است *

Faṣl 1. on fol. 29ᵃ: (۱) فصل اول در بیان فضیلت این ماه است و ثواب روزه‌اش *

Faṣl 2. on fol. 31ᵃ: (۲) فصل دویم در بیان اعمال هر روز ماه شعبان است *

Faṣl 3. on fol. 37ᵇ: (۳) فصل سیوم در فضایل و اعمال ایام مخصوصه اول ماه است تا ایام البیض *

Faṣl 4. on fol. 39ᵃ: (۴) فصل چهارم در اعمال ایام البیض ماه شعبان است اعني سیزدهم و چهاردهم و پانزدهم *

Faṣl 5. on fol. 56ᵃ: (۵) فصل پنجم در اعمال بقیهٔ ماه است

Bâb III, on fol. 59ª, in eight *Faṣl*:

باب سیوم در بیان مجملی از فضایل و اعمال ماه مبارک رمضان است و در آن هشت فصل است *

Faṣl 1. on fol. 59ª: (۱) فصل اول در بیان فضیلت این ماه مبارک است *

Faṣl 2. on fol 61ª: (۲) فصل دویم در بیان حقیقت روزه است و انچه دران معتبر است *

Faṣl 3. on fol. 63ᵇ: (۳) فصل سیوم در سنتها و آداب روزه است

Faṣl 4. on fol. 64ᵇ: (۴) فصل چهارم در آداب دخول ماه مبارک رمضان است *

Faṣl 5. on fol. 69ᵇ: (۵) فصل پنجم در اعمال هر شب و هر روز ماه مبارک رمضان است *

Faṣl 6. on fol. 129ª: (۶) فصل ششم در اعمال مختصرهٔ شبها و روزهای مخصوص این ماه مبارک است *

Faṣl 7. on fol. 143ᵇ: (۷) فصل هفتم در بیان دعاهائیکه مخصوص شبها است *

Faṣl 8. on fol. 151ᵇ: (۸) فصل هشتم در بیان نمازهای شبها و دعاهای روزها ست که مشهور است و علما در کتب دعا مذکور کرده اند و نزد فقیر معتبر نیست *

Bâb IV, on fol. 156ª.

باب چهارم در اعمال لیالی و ایام متبرکه ماه شوال و ماه ذیقعده است *

Bâb V, on fol. 169ᵇ in five *Faṣl*:

Faṣl 1. on fol. 169ᵇ: (۱) فصل اول در بیان فضایل ماه ذي الحجه و دههٔ اول و اعمال آنست *

Faṣl 2. on fol. 173ᵇ: (۲) فصل دویم در اعمال روز ترویه و روز عرفه است *

Faṣl 3. on fol. 228ª: (۳) فصل سیوم در بیان اعمال ضروریهٔ شب عید قربان و روزش و ایام تشریق است یعني یازدهم و دوازدهم و سیزدهم *

Faṣl 4. on fol. 230ª: (۴) فصل چهارم در فضایل و اعمال شب و روز عید غدیر است *

Faṣl 5. on fol. 247ª: (۵) فصل پنجم در فضیلت و اعمال روز مباهله است تا آخر ماه و در تعین روز مباهله است *

Bâb VI, on fol. 261ª, in three *Faṣl*:

باب ششم در بیان اعمال محرم الحرام است و دران سه فصل است *

Faṣl 1. on fol. 261ª: (۱) فصل اول در اعمال دههٔ اول محرم است *

Faṣl 2. on fol. 263ª: (۲) فصل دویم در زیارت مشهور آنحضرت است در روز عاشورا و فضیلت زیارت آنحضرت در شب و روز عاشورا *

Faṣl 3. on fol. 274ª: (۳) فصل سیوم در سایر زیارات این روز است

Bâb VII, on fol. 281ª:

باب هفتم در اعمال ماه صفر است *

Bâb VIII, on fol. 285ª, in two *Faṣl*:

باب هشتم در فضایل ایام و اعمال ماه ربیع الاول است و در آن دو فصل است *

Faṣl 1. on fol. 285ª: (۱) فصل اول در فضیلت و اعمال روز اول تا روز شانزدهم است *

Faṣl 2. on fol. 290ª: (۲) فصل دویم در فضایل و اعمال روز هفدهم این ماه است *

Bâb IX, on fol. 311ᵇ, in three *Faṣl*:

باب نهم در اعمال ماه ربیع الثاني و جمادي الاولی و جمادي الثانیه است *

Fasl 1. on fol. 311[b]: (۱) فصل اول در اعمال ماه ربیع الثاني است

Fasl 2. on fol. 316[b]: (۲) فصل دویم در اعمال ماه جمادي الاولی است *

Fasl 3. on fol. 322[b]: (۳) فصل سیوم در اعمال ماه جمادي الثانیه است *

Bâb X, on fol. 327[b]:

باب دهم در اعمال هر ماه است *

Bâb XI, on fol. 330[a]:

باب یازدهم در بیان زیارات حضرت رسول خدا وایمهٔ هدیٰ است صلوات الله علیهم *

Bâb XII, on fol. 363[a], in eight *Fasl*:

باب دوازدهم در بیان نمازهای واجب است که مخصوص روزی و ماهی نیست و نمازهای سنت که اختصاص بوقتی ندارد و اعمالی که بغیر ماهبای عربي تعلق دارند - دران هشت فصل است *

Fasl 1. on fol. 363[a]: (۱) فصل اول در بیان نماز آیات است *

Fasl 2. on fol. 364[b]: (۲) فصل دویم در بیان نماز استسقا است اعنی نماز طلب باران *

Fasl 3. on fol. [b]: (۳) فصل سوم در بیان نماز حضرت رسول صلی الله علیه و آله است *

Fasl 4. on fol. 365[a]: (۴) فصل چهارم در بیان نماز حضرت امیر المومنین علیه السلام است *

Fasl 5. on fol. 367[a]: (۵) فصل پنجم در بیان فضیلت و کیفیت نماز حضرت فاطمهٔ صلوات الله علیها *

Fasl 6. on fol. 368[a]: (۶) فصل ششم در بیان فضیلت و کیفیت و احکام نماز حضرت جعفر طیار است *

Fasl 7. on fol. 373[a]: (۷) فصل هفتم در بیان فضیلت و اعمال روز نو روز است *

Faṣl 8. on fol. 375ᵃ : (۸) فصل هشتم در اعمال ماههای رومي است *

Bâb XIII, on fol. 377ᵃ, in five *Faṣl* :

باب سیزدهم در بیان احکام اموات است و دران پنج فصل است

Faṣl 1. on fol. 377ᵃ : (۱) فصل اول در بیان آداب و احکام حال احتضار و برداشتن میت است *

Faṣl 2. on fol. 380ᵇ : (۲) فصل دوم در غسل دادن میت است

Faṣl 3. on fol. 383ᵇ : (۳) فصل سیوم در کفن کردن میت است

Faṣl 4. on fol. 385ᵇ : (۴) فصل چهارم در بیان نماز میت است

Faṣl 5. on fol. 390ᵃ : (۵) فصل پنجم در آداب دفن میت است

Bâb XIV, on fol. 398ᵇ, in three *Faṣ* :

باب چهاردهم در مجملی از احکام زکوة و خمس و اعتکاف است و در آن سه فصل است *

Faṣl 1. on fol. 399ᵃ : (۱) فصل اول در زکوة است و احادیث بر وجوب آن *

Faṣl 2. on fol. 401ᵇ : (۲) فصل دوم در خمس است *

Faṣl 3. on fol. 405ᵃ : (۳) فصل سیوم در بیان فضیلت و کیفیت اعتکاف است *

Khâtimah, on fol. 406ᵇ :

خاتمه در بیان کفارات است *

A very neat and correct copy. Written in beautiful bold Naskh d fair Nasta'lîq within gold-ruled borders and lines with an illumi-ted head-piece.

Dated 12 Shawwâl, A.H. 1166.

Scribe : ابن ملا محمد حسین شیرازي محمد علي

No. 1434.

foll. 325; lines 21–27; Size; 9¾ × 5¾; 6½ × 3.

The Same.

A very beautiful copy of the same Zâd ul-Ma'âd, with interlinear Persian version, beginning as above.

This beautiful and interesting copy, written in an elegant Naskh, is a modern one, and apparently belongs to the 19th Century. The following statement in the concluding lines, in which it is said that the author completed the transcription at Iṣfahân in Ramaḍân, A.H. 1107, tends to suggest that the scribe, who does not give his name, simply copied the statement from the copy from which he transcribed our copy. The statement runs thus:—

.... و ختم بفضل الله سبحانه و تائيده في شهر المعظم شهر رمضان المبارک من سنة سبع و مائة و الف من الهجرة المقدسة على يد المؤلف الراجي رحمة الكريم المنان في محروسة اصفهان صيّنت عن طوارق الحدثان .... *

A beautifully illuminated frontispiece and a sumptuously decorated double-page 'Unwân are found at the beginning.

The seals of Sayyid Vilâyât 'Alî Khân and Sayyid Khurshîd Nawwâb are found at the beginning and end of the copy.

No. 1435.

foll. 258; lines 19; size 6¼ × 3½; 4½ × 2¼.

The Same.

Another beautiful copy of the same Zâd ul-Ma'âd, without the interlinear Persian version, beginning as usual:

The original work is followed by the well-known Prayer, entitled دعاء جوشن الكبير (foll. 251-258), which is said to have been handed down by the Imâm 'Alî Zayn ul-'Âbidîn from the Prophet. It is divided into one hundred *Faṣl* and begins thus without a preface:

اللهم اني اسئلک باسمک يا الله يا رحمن يا رحيم الخ *

See Loth, Arab Catalogue, p. 94.

Written in beautiful minute Naskh, with an illuminated, but faded, head-piece and a double-page 'Unwân.

Not dated; 19th Century.

Presented by Sayyid Ṣafdar Nawwâb.

No. 1436.

foll. 339; lines 15; Size 9 × 5½; 7 × 3¾.

The Same.

Another copy of the preceding work, without the interlinear Persian version, beginning as usual.

Written in ordinary Naskh and Ta'liq, with occasional marginal emendations.

Dated 11 Ḏulḥijjah, A.H. 1216.

Scribe: خواجه حسین علي عرف حیدر جان ابن خواجه محمد بخش

No. 1437.

foll. 293; lines 19; Size 10 × 6; 7¼ × 4.

The Same.

Another copy of the same Zâd ul-Mâ'âd without the interlinear Persian version, beginning as usual.

Written in ordinary Naskh and Ta'lîq.

Dated 2 Rabi' II, A.H. 1195.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1438.

foll. 167; lines 15; size 9¾ × 5¾; 7 × 3½.

The Same.

Another copy of Bâqir Majlisi's Zâd ul-Ma'âd. beginning as usual

Written in ordinary Ta'lîq.

Dated 24 Dulhijjah, A.H. 1282.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

No. 1439.

foll. 296; lines 15; size 9×5; 6½×3.

مزرع الحسنات

MAZRA' UL-HASANÂT.

A commentary upon Abû 'Abd Ullah Muhammad bin Sulaymân bin Abû Bakr Jazûlî's famous prayers دلائل الخيرات.

Commentator: Muhammad Fâdil bin Muhammad 'Ârif Sa'îdî Dihlawî محمد فاضل بن محمد عارف سعيدی دهلوی.

Beginning:—

حمد و ثناء گونا گون و سپاس و ستایش از حد افزون سزاوار حضرت منعمي است که بکرم و افضال از جمله عالم بوقلمون الخ *

In the preface the translator says that he had previously written an Arabic commentary upon the دلائل الخيرات. Subsequently, at the request of his friends, he wrote the present in Persian.

Among the numerous authorities quoted in the work the latest are the شواهد النبوة of Jâmî, the شرح مشكوة and the شرح سفر السعادة of 'Abd ul-Haqq Dihlawî (d. A.H. 1052=A.D. 1642), etc. On fol. 87b A.H. 1133=A.D. 1720 is incidentally mentioned as the current year. It is doubtful whether the commentator is identical with Shaykh Muhammad Fâdil Qâdirî Mujaddadî Batâlawî شیخ محمد فاضل قادری مجددی بٹالوی who, according to Hadâ'iq-ul-Hanafîyah, p. 443 and Tadkirah-i 'Ulamâ-i Hind, p. 210, died in A.H. 1151=A.D. 1738, but to whom no work is ascribed in either.

The preface is followed by a short account of the author of the Arabic original. It is said there that Sayyid Abû 'Abd Ullah bin Sulaymân Jazûlî studied at Fârs, where he established his reputation and compiled the prayer book دلائل الخيرات. Some of his enemies poisoned him, and he died at the time of his morning prayer on 16 Rabî' I, A.H., 870=A.D. 1465. He was buried in Sûs, but later on, after seventy-seven years, his body, which was still fresh, was trans-

ferred to Marâkash, and buried in Riyâḍ-ul-'Urûs. For the Arabic original see Loth, Arab. Cat. Nos. 350–356, etc., Ḥâj. Khal. iii, p. 235; Brock, ii, p. 252; etc.

The Dalâ'il-ul-Khayrât is very popular among the Sunnî Muhammadans, and has been repeatedly printed and lithographed in the East, and once at St. Petersburg, 1842.

Written in ordinary Nasta'lîq. The prayers are in red.

Dated Tahtah, 15 Rabî' I (year not given), apparently 19th Century.

Scribe: شیخ محمد عظیم.

No. 1440.

foll. 228; lines 13; size, $9\frac{3}{4} \times 7$; $7\frac{1}{4} \times 4$.

The Same.

Another copy of Muḥammad Fâḍil's commentary upon the Dalâ'il-ul-Khayrât; beginning as usual.

The Prayers are overlined in red.

Written in ordinary Ta'lîq.

Dated Rabî' I, A.H. 1211.

No. 1441.

foll. 161; lines 14; Size $8 \times 4\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

شرح كبريت احمر

SHARḤ-I KIBRÎT-I AḤMAR.

A Persian commentary on the great saint 'Abd-ul-Qâdir Jîlânî's famous prayer for the Prophet.

Commentator: Kamâl-ud-Dîn Sihâlî or Sihâlawî. كمال الدين سهالي

Beginning:—

الحمد لله الذي جعل قلوب اصفيايه مراة تجلياته الخ *

Mullâ Kamâl-ud-Dîn Sihâlawî was a distinguished pupil of Maulânâ Niẓam-ud-Dîn bin Mullâ Quṭb-ud-Dîn Shahîd Sihâlawî. He was a most intelligent scholar, and is the author of the following works:—

(۱) عروة الوثقى *

(۲) شرح كبريت احمر (the present work)

(۳) حاشيۀ كماليه بر شرح عقايد جلاليه *

(۴) تعليقات حاشيه زاهد كه بر شرح تهذيب جلالي است *

He died on the 13th of Muḥarram, A.H. 1175=A.D. 1761. See Tadkirah-i 'Ulamâ-i-Hind, p. 172.

The commentary is interspersed with a large number of Ḥadîṣ. They relate chiefly to the eminence and excellence of sending blessings (درود) upon the Prophet.

The commentary begins thus on fol. 10b:

الهم اجعل افضل صلواتک ابدا - کلمۀ الهم در اصل يا الله بود الخ *

There seems to be a lacuna after fol. 16b.

The commentator's name, given in the colophon, runs thus:—

كمال العلم و الملة و الدين السهالى *

According to the subscription at the end, the commentary was begun in Sha'bân, A.H., 1175=A.D. 1761, and completed in Dulqa'd of the same year. This is most probably the date of transcription of the copy.

A seal, bearing the inscription محمد كمال, and dated A.H. 1187, is found at the beginning and end of the copy.

Written in fair Ta'lîq.

No. 1442.

foll. 279; lines 14; size 10×6: 7×3.

صحائف الاعمال

ṢAḤÂ'IF-UL-A'MÂL

Prayers, invocations and pious observances connected with the usual daily prayers, the seven week days, and months of the year, and for other occasions and occurences in life.

Author: Ḥayder bin Ni'mat Ullah uṭ-Ṭabasî: حيدر بن نعمت الله الطبسي.

Beginning:—

الحمد لله الذي امرنا باقامة الصلوة وسيلة بجزيل الثواب و الحسنات الخ *

In a short preface the author, a Shî'ah, says that he based his work on من لا يحضرة الفقيه - كفعمى - عدة الداعي - منهج الدعوات - مصباح - مكارم الاخلاق etc. and wrote it in Persian for the benefit and convenience of those who were ignorant of the Arabic language.

It is divided into a *Fâtiḥah*, three *Ṣaḥîfah* and a *Khâtimah*, enumerated thus at the beginning:

فاتحه در احوال عمل صلوة و دعا *

صحيفهٔ اول در اعمال يوميه *

صحيفهٔ دوم در اعمال هفته *

صحيفهٔ سوم در اعمال شهوريه *

خاتمه در اعمال مطلقه *

The copy is defective at the end and breaks off with the following words:

و در وقت فتح انگشتان ابتدا از ابهام كند بانطريق كه ...... چون اين آيت بخواند كه آخر آن اينست .... *

Written in fair Naskh.

Not dated; 19th Century.

No. 1443.

foll. 180; lines 19; size $8\frac{3}{4} \times 5$; $6\frac{1}{2} \times 3\frac{1}{4}$.

ترجمهٔ صحيفهٔ كامله

TARJUMAH-I ṢAḤÎFAH-I KÂMILAH.

A Persian translation of the well-known collection of prayers, entitled الصحيفة الكاملة. The collection, called the prayer book of the fourth Imâm Zayn-ul-'Âbidîn (d. A.H. 95=A.D. 713), is said to have been handed down by his grandson Yaḥyâ bin Zayd (d. A.H. 125=A.D. 742), on whose authority it was transmitted to posterity by al-Mutawakkil bin Hârûn Ṣaqafî.

The MS. begins at once with the paraphrase thus:

الحمد لله الاول ستايش مر خدايرا كه پيش از همه چيز است الخ *

The name of the translator is not given in the work, but in an endorsement on the title-page it is ascribed to one Mîr Hâshim thus: ترجمهٔ مير هاشم بر صحيفهٔ كامله.

For the Arabic original see Loth, Arab. Cat. p. 83; Rieu, Supplt. Arab Cat. p. 163.

A Persian paraphrase of the صحيفة كامله by Muḥammad Ṣâliḥ bin Muḥammad Bâqir of Qazwîn is noticed in Ethé, Ind. Office Lib. Cat. No. 2597. Two more translations, one by Ḥusayn bin Jamâl-ud-Dîn Khwânsârî (d. A.H. 1131=A.D. 1718), and the other by Muḥammad Hâdî bin Muḥammad Ṣâliḥ Mâzandarânî (composed A.H. 1083=A.D. 1672), are mentioned in Kashf-ul-Ḥujub, fol. 33[b].

Written in ordinary Nasta'lîq.

Not dated; 19th Century.

No. 1444.

foll. 230; lines 15; size 9×5¾; 6½;×4.

The Same.

Another copy of the same translation of the Ṣaḥîfah-i Kâmilahi beginning likewise at once with the prayer.

الحمد لله الاول - ستايش مر خدايرا الخ *

In the colophon the work is called شرح صحيفة سجاديه.

Written in ordinary Ta'lîq.

Dated Fatḥpûr, 21 Dulḥijjah, A.H., 1226.

Scribe: فضلعي رضوى.

A note at the end says that the copy was revised by Ibn-Bahâ-ud-Dîn Muḥammad ul-'Âmilî Muḥammad Taqî.

No. 1445.

foll. 692; lines 18; size 9×6; 6¼×4.

نخبة الدعوات

NUKHBAT-UD-DA'WÂT.

A rare work containing a vast collection of prayers with definite and regular forms fixed for the several hours of the day and night, the separate days of the week and months of the year, special occasions and occurrences in life, with special reference to those that are connected with ablution, purification, daily prayer, and other

legal observances and rites, based on the Qurân, Ḥadîs̱ and sayings of the Imâms and holy men, from the Shî'ite stand-point.

Beginning:—

الحمد لله مجيب الدعوات مفيض الخيرات كاشف الكربات كافي المهمات الخ *

Author: Ṣâdiq bin Aḥmad. صادق بن احمد.

The author of the Kashf-ul-Ḥujub, p. 578, who mentions the work, gives no date.

The work is not mentioned in any other catalogue. It consists of a *Muqaddimāh*, ten *Bâb* and a *Khâtimah* as follows:—

Muqaddimah, on fol. 4b, in five *Maqṣad*:

مقدمه در بيان آداب داعى و در اين پنج مقصد است *

First *Maqṣad*, on fol. 4b: (۱) مقصد اول در استحباب دعا كردن و فضيلت آن *

Second *Maqṣad*, on fol. 6a: (۲) مقصد دوم در بيان جماعتي كه دعاى ايشان مستجاب ميشود و جماعتى كه دعاى ايشان مستجاب نميشود و سبب تاخير اجابت دعا *

Third *Maqṣad*, on fol. 9a: (۳) مقصد سيم در بيان اوقات و امكنهٔ دعا

Fourth *Maqṣad*, on fol. 10b: (۴) مقصد چهارم در بيان آدابيكه پيش از دعا كردن بجا بايد آوردن *

Fifth *Maqṣad*, on fol. 15b: (۵) مقصد پنجم در بيان آدابيكه در وقت دعا كردن بجا بايد آوردن *

Bâb I, on fol. 22b, in seven *Faṣl*:

باب اول در بيان اعمال هر روز و درين باب هفت فصل است *

First *Faṣl*, on fol. 22b: (۱) فصل اول در بيان ادعيه و آداب وضو و نماز

Second *Faṣl*, on fol. 32a: (۲) فصل دوم در بيان تعقيبات مشتركهٔ نمازهاى پنجگانه و آداب و ادعيه سجدهٔ شكر *

Third *Faṣl*, on fol. 45a : (۳) فصل سوم در بیان اعمال و آدابیکه از وقت طلوع صبح صادق تا زوال آفتاب بجا باید آورد *

Fourth *Faṣl*, on fol. 71b : (۴) فصل چهارم در بیان اعمال و آدابی که از زوال آفتاب تا غروب آن بجای باید آورد *

Fifth *Faṣl*, on fol. 76b : (۵) فصل پنجم در بیان اعمال و آدابیکه از غروب آفتاب تا نصف شب بجا باید آورد و آداب و ادعیهٔ خواب *

Sixth *Faṣl*, on fol. 90a : (۶) فصل ششم در بیان اعمال و آدابیکه از نصف شب تا طلوع فجر دوم بجا باید آورد *

Seventh *Faṣl*, on fol. 103a : (۷) فصل هفتم در بیان دعاهائیکه در هر روز باید خواند و نماز هر روز و ادعیهٔ ساعات روز *

Bâb II, on fol. 108b, in seven *Faṣl* :

باب دوم در بیان سعد و نحس و نماز و دعا و سایر اعمال لیالی و ایام هفته است و در این باب نیز هفت فصل است *

First *Faṣl*, on fol. 108b : (۱) فصل اول در اعمال شب شنبه و روز آنست *

Second *Faṣl*, on fol. 113a : (۲) فصل دوم در بیان اعمال شب یکشنبه و روز آن *

Third *Faṣl*, on fol. 118b : (۳) فصل سیم در بیان اعمال شب دوشنبه و روز آن *

Fourth *Faṣl*, on fol. 124b : (۴) فصل چهارم در بیان اعمال شب سه شنبه و روز آن *

Fifth *Faṣl*, on fol. 129b : (۵) فصل پنجم در بیان اعمال چهار شنبه و روز آن *

Sixth *Faṣl*, on fol. 134b : (۶) فصل ششم در بیان اعمال شب پنجشنبه و روز آن *

Seventh *Faṣl*, on fol. 142ª: (۷) فصل هفتم در بیان اعمال شب جمعه و روز آن *

Bâb III, on fol. 169ᵇ, in three *Faṣl*:

باب سیم در بیان اعمال هر ماه است و درین باب سه فصل است

First *Faṣl*, on fol. 169ᵇ: (۱) فصل اول در بیان اعمال اول هر ماه است *

Second *Faṣl*, on fol. 172ª: (۲) فصل دوم در بیان ثواب روزه داشتن بعضی از ایام مخصوصه در هر ماه و بدل آن و عمل ایام بیض در هر ماه ثواب خواند بعضی از سورهای قرآنی و ثواب زیارت حضرت امام حسین علیه السلام در هر ماه *

Third *Faṣl*, on fol. 176ᵇ: (۳) فصل سیم در بیان دعوات ایام ماه با ذکر سعد و نحس آن و دعا از برای دفع نحوست ایام *

Bâb IV, on fol. 210ª, in seven *Faṣl*.

باب چهارم در عمل سال است و در این باب هفت فصل است

First *Faṣl*, on fol. 210ª: (۱) فصل اول در اعمال ماه رجب است

Second *Faṣl*, on fol. 229ᵇ: (۲) فصل دوم در اعمال ماه شعبان است

Third *Faṣl*, on fol. 241ᵇ: (۳) فصل سوم در اعمال ماه رمضان المبارک است *

Fourth *Faṣl*, on fol. 281ᵇ: (۴) فصل چهارم در بیان اعمال ماه شوال و ذي القعده و ذي الحجه است *

Fifth *Faṣl*, on fol. 296ᵇ: (۵) فصل پنجم در اعمال ماه محرم و صفر است *

Sixth *Faṣl*, on fol. 302ᵇ: (۶) فصل ششم در اعمال ماه ربیع الآول و ربیع الآخر و جمادي الاولی و جمادي الاخری است *

Seventh *Faṣl*, on fol. 304ª: (۷) فصل هفتم در اعمال روز نوروز

Bâb V, on fol. 305b, in five *Faṣl*.

باب پنجم در بیان زیارت چهارده معصوم علیهم السلام است و زیارت مشاهد و قبور مومنین و سادات و بعضی از صلواتها و دعائیکه بآن توسل میجوید بائمه علیهم السلام و در این باب پنج فصل است *

First *Faṣl*, on fol. 306a: (۱) فصل اول در بیان ثواب زیارت هر یک از ائمه علیهم السلام و آداب زیارت *

Second *Faṣl*, on fol. 309b: (۲) فصل دوم در بیان زیارات مختصه حضرت رسالت پناه صلی الله علیه و آله و ائمهٔ معصومین علیهم السلام است و بیان آنکه هر زیارتي را که از نزدیک توان کرد از دور نیز میتوان کرد *

Third *Faṣl*, on fol. 333b: (۳) فصل سیم در بیان بعضی از زیارات جامعه که بهر یک از ائمه علیهم السلام توان کرد *

Fourth *Faṣl*, on fol. 338b: (۴) فصل چهارم در بیان زیارت مشاهد و قبور مومنین و سادات و ثواب ملاقات زائران ائمه علیهم السلام *

Fifth *Faṣl*, 340b: (۵) فصل پنجم در بیان بعضی از صلواتها و دعائیکه توسل میجویند بآن بائمه علیهم السلام *

Bâb VI, on fol. 346a, in three *Faṣl*.

باب ششم در بیان بعضي از ادعیهٔ عظیمه که در همه وقت و برای هر مطلبی از مطالب دنیا و آخرت خصوصاً از برای مزید درجات و تحصیل سعادات باید خواند و بیان بعضی از مناجات های شریف و در این باب سه فصل است *

First *Faṣl*, on fol. 346a: (۱) فصل اول در بیان بعضی از دعاها که باسم معیني مشهور اند *

Second *Faṣl*, on 390b: (۲) فصل دوم بیان بعضی از دعاها که اسم معیني ندارند *

Third *Faṣl*, on fol. 398b: (۳) فصل سوم در بیان بعضی از مناجاتها

Bâb VII, on fol. 415b, in five *Faṣl*.

باب هفتم در بیان ادعیهٔ انبیا و ائمه علیهم السلام و اسم اعظم و اسماء حسنی و بعضی از اذکار و ثواب تلاوت قرآن و دعاهائیکه در وقت تلاوت قرآن و بعد ختم آن باید خواند و ثواب خواندن سورها و بعضی از آیات و دعا و نماز و دوا از برای حفظ قرآن و در این باب پنج فصل است *

First *Faṣl*, on fol. 415b: (۱) فصل اول در بیان ادعیهٔ انبیا و ائمه علیهم السلام *

Second *Faṣl*, on fol. 427b: (۲) فصل دوم در بیان اسم اعظم و اسماء حسنی وبعضی از اذکار *

Third *Faṣl*, on fol. 438b: (۳) فصل سوم در بیان ثواب تلاوت قرآن و دعاهائیکه پیش از تلاوت قرآن و بعد ختم آن باید خواند *

Fourth *Faṣl*, on fol. 444b: (۴) فصل چهارم در بیان ثواب خواندن هر یک از سورهای قرآنی غیر انچه بتقریب در این کتاب جا بجا مذکور میشود *

Fifth *Faṣl*, on fol. 457a: (۵) فصل پنجم در بیان ثواب خواندن بعضی از آیات قرآنی و دعا و نماز و دوا از برای حفظ قرآن *

Bâb VIII, on fol. 460a, in three *Faṣl*:

باب هشتم در بیان دعاها و نمازها از برای طلب حاجات و ادعیهٔ استغاثات و بیان فرستادن صلوات بر آدم علیه السلام و فرشتگان مقرب و پیروان پیغمبران و دعا از برای والدین و اولاد و همسایگان و نفس خود و دوستداران خود و برای توبه و طلب آمرزش و رد مظالم عباد و در این باب سه فصل است *

First *Faṣl*, on fol. 460b: (۱) فصل اول در بیان دعاها و نمازها از برای طلب حاجات و ادعیهٔ استغاثات *

Second *Faṣl*, on fol. 468a: (۲) فصل دوم در بیان فرستادن صلوات بر آدم علیه السلام و فرشتگان مقرب پیروان پیغمبران و دعا از برای

والدین و اولاد و همسایگان و نفس
خود و دوستداران خود *

Third *Faṣl*, on fol. 473[a]: (۳) فصل سوم در بیان دعاها از برای توبه
وطلب آمرزش و رد مظالم عباد *

Bâb IX, on fol. 480[b], in five *Faṣl*:

باب نهم در بیان بعضی از احراز و هیاکل و استشفا بتربت مبارک حضرت امام حسین علیه السلام و طریق اخذ آن و طریق گرفتن آب باران نیسان و مطلق آب باران و بیان تصدق گندم و غیر آن و استشفا بقرآن و دعاها از برای دفع جمیع امراض عموماً و دعاها و نمازها و دواها از برای خصوص و خواص بعضی از ادویهٔ مفرده و مرکبه و حجامت و بیان ثواب بیماء و ثواب عیادت بیمار و در این باب پنج فصل است *

First *Faṣl*, on fol. 481[a]: (۱) فصل اول در بیان بعضی از احراز
و هیاکل *

Second *Faṣl*, on fol. 488[b]: (۲) فصل دوم در بیان استشفا بتربت
مبارک حضرت امام حسین علیه
السلام *

Third *Faṣl*, on fol. 493[a]: (۳) فصل سوم در بیان استشفا بقرآن و
دعاها از برای جمیع امراض عموماً *

Fourth *Faṣl*, on fol. 501[a]: (۴) فصل چهارم در بیان دعاها و نمازها
و دواها از برای دفع خصوص هر
مرضی *

Fifth *Faṣl*, on fol. 517[a]: (۵) فصل پنجم در بیان بعضی از ادویهٔ
مفرده و مرکبه و حجامت و بیان ثواب
عیادت بیمار *

Bâb X. on fol. 522[a], in five *Faṣl*:

باب دهم در بیان دعاها و نمازها از برای طلب عافیت و دفع مشقت و دشواری وهم وغم و دعاها از برای ایمنی از شر سلطان و شیطان و جن و سحر و چشم زخم و درندگان و گزندگان و از هرچه که بترسند و دعاهای انتقام

و دفع کید اعدا و دعاها بجهت خلاصی از زندان و آداب و ادعیهٔ سفر
در احکام قصر نماز و افطار و روزهٔ در سفر و دعا و نمازها از برای وسعت روزی
و ادای قرض و دعاها و نمازها از برای طلب گم شدهٔ و گریخته و آداب
و ادعیهٔ استخارات در این باب پنج فصل است *

First *Faṣl*, on fol. 522b : (۱) فصل اول در بیان دعاها و نمازها از برای
طلب عافیت و دفع مشقت و دشواری
وهم و غم *

Second *Faṣl*, on fol. 528a : (۲) فصل دوم در بیان دعاها از برای
ایمنی از شر سلطان و شیطان و جن
و سحر و چشم زخم و درندگان
و گزندگان و از هرچه که بترسند *

Third *Faṣl*, on fol. 536b : (۳) فصل سوم در بیان دعاهای انتظام و
دفع کید اعدا *

Fourth *Faṣl*, on fol. 551a. (۴) فصل چهارم در بیان آداب و ادعیهٔ سفر
و احکام قصر نماز و افطار روزهٔ در سفر *

Fifth *Faṣl*, on fol. 559b : (۵) فصل پنجم در بیان دعاها و نمازها از
برای وسعت روزی و ادای قرض
و دعاها و نمازها از برای طلب گم شدهٔ
و گریخته و آداب و ادعیهٔ استخارات *

Khâtimah, on fol. 572, in seven *Maṭlab*.

خاتمه در بیان بعضی از آداب و اعمال و احکام و اخبار متفرقه و
این هفت مطلب است *

First *Maṭlab*, on fol. 572b : (۱) مطلب اول در بیان فضیلت و آداب
نکاح و عقد و زفاف و مجامعت و
معاشرت با زنان و دعاها از برای
طلب فرزند و تسهیل ولادت و آداب
حمل و ولادت و عقیقه و ختنه و
تربیت فرزندان *

Second *Maṭlab*, on fol. 585a : (۲) مطلب دوم در بیان فضیلت و آداب
حمام رفتن و نورهٔ کشیدن و حنا

مالیدن و خضاب کردن و سر را
بخطمی و سدر شستن و موی
سر و شارب و زیر بغل گرفتن
و ناخن چیدن و شانه کردن و در
آئینه دیدن و مسواک کردن
و سرمه کشیدن و استعمال بوی
خوش نمودن و روغن مالیدن
و بیت الخلا رفتن *

Third *Maṭlab*, on fol. 595[a] : (۳) مطلب سوم در بیان فضیلت و آداب
رخت پوشیدن و زینت کردن و زیور
پوشیدن و فضیلت و خواص بعضي
از فصوص و آداب خانه ساختن و
انچه متعلق است به آن مثل
افروختن چراغ و رفتن خانه وغیر
آن و فضیلت نگاه داشتن بعضی از
حیوانات و مجملی از احوال آنها *

Fourth *Maṭlab*, on fol. 610[a] : (۴) مطلب چهارم در بیان فضیلت اطعام
مومنین و آداب چیزی خوردن
و چیزی آشامیدن و فضیلت
و خواص بعضی از ماکولات و
مشروبات و حبوب و بقول و فواکه
غیر انچه مذکور شد در فصل
چهارم و پنجم باب نهم *

Fifth *Maṭlab*, on fol. 624[b] : (۵) مطلب پنجم در بیان کیفیت معاشرت
و ملاقات با مومنان نمودن و فضیلت
بر آوردن حاجات مومنان و یاری
کردن ابشان و بیان بعضی از حقوق
یکدیگر و فضیلت و آداب سلام کردن
و مصافحه و معانقه و عطسه و آروق
و کیفیت نوشتن نامه و فضیلت
و آداب تجارت و زراعت *

Sixth *Matlab*, on fol. 649ᵇ : (٦) مطلب ششم در بیان انچه بعمل
مي بايد آورد از وقت احتضار
تا وقت دفن میت و نماز هدیه
میت *

Seventh *Matlab*, on fol. 659ᵃ : (٧) مطلب هفتم در بیان بعضی از
نمازهای سنتی و نماز آیات و
شکیات و بعضی از مسائل زکوة
و خمس و حج و کفارت و بعضی
از احکام آب چاه و نرخ آن و
بعضی از اخبار و احکام متفرقه *

Written in fair Naskh.

Not dated; 19th Century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khan and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

The MS. is in a damaged condition.

No. 1446.

foll. 35; lines 7; size 7×4¾; 4×2½.

(رسالهٔ ادعیه)

(RISÂLAH-I AD'IYAH.)

A small tract containing prayers to be recited on the seven week-days, together with some which serve as remedies for several human diseases.

The tract begins at once with the prayer for Thursday, thus:—

دعاء یوم الخمیس بسم الله الرحمن الرحیم - الحمد لله الذي اذهبت
اللیل مظلماً بقدرته و جاء بالنهار مبصراً برحمته الخ *

Neither the name of the author, nor the title of the work could be ascertained. The Shî'ah sources of the author's narration show that he was a Shi'ah.

Written in beautiful Naskh.

Not dated; 17th Century.

No. 1447.

foll. 463; lines 8; size 10×7; 7×4.

مطلوب الزائرين

MAṬLÛB-UZ-ZÂ'IRÎN.

Prayers and pious observances connected with visits to the sacred tombs of the Prophet, the Imâms, and other places of sanctity according to Shî'ah traditions.

Author: Sayyid Jawâd ibn Sayyid Mujtabâ ul-Ḥusaynî ul-Mûsawî ul-Ḥâ'irî (?) entitled, Rauḍah Khwân: سید جواد ابن سید مجتبي الحسيني الموسوي بالحائري (؟) الشهير بروضه خوان

Beginning:

الحمد لله الذي هو معطى السائلين و مجيب دعوة المضطرين الخ *

The author tells us in the preface that he wrote this work at the request of one Muḥammad Raḥîm Khân Shîrâzî.

The original work is followed by a Hindûstânî treatise (apparently a translation of some Arabic or Persian work) on Shî'ah law relating to the fundamental duties of Islâm, together with prayers and invocations for particular occasions, beginning:—

ہے سزاوار حمد وہ معبود
جسکي طاعت میں سب ہیں سربسجود

Written in beautiful bold Naskh and Nasta'lîq.
Dated A.H. 1201.
Scribe: میر کاظم شاہ رضوي.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning of the copy.

HINDUISM.

No. 1448.

foll. 432; lines 21; size 14×9; 10×5½.

مهابهارت

MAHÂ BHÂRAT.

A Persian translation of the Mahâ Bhârat made by order of the emperor Akbar under the supervision of his great prime minister Abul Faḍl.

Beginning:—

اى هژدة هزار عالم از شوق تو مست الخ •

The work of translation was carried on by four scholars, *viz.*, (1) 'Abd-ul Qâdir Badâ'ûni, the famous historian of Akbar, (2) Ibn-i 'Abd-ul-Laṭîf ul-Ḥusaynî, better known as Naqîb Khân, (3) Muḥammad Sulṭân Thânîsarî, and (4) Mullâ Shîrî. It is difficult to define the exact share taken by each of them. Abul Faḍl wrote an introduction to the whole work in A.H. 995=A.D. 1587. In A.H. 997=A.D. 1589 his brother Fayḍî translated some portion of the epic in refined prose.

Later translations are those by prince Dârâ Shukûh and by Ḥâjî Amjab (who flourished about A.H. 1157=A.D. 1744; see Rieu ii, p. 711[a]).

For the history of this translation, and a detailed discussion of it, see M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar,' in the Journal Asiatique, 1825, t. vii. p. 110; Ethé, Bodl. Lib. Cat. No. 1306; Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii, p. 352; Ethé, Ind. Office Lib. Cat. No. 1928; Rieu i, p. 57; Blochmann, Â'in-i Akbarî (translation), p, 104; etc., etc.

Popular editions of the Sanskrit original are those of Calcutta, in four volumes, 1834–1839; by Protab Chandra in four volumes, *ib.*, 1883–1887, and of Bombay, 1863; a French translation of the first eight Parvas in ten vols. by H. Fauche, Paris, 1863–1870; English translations by Pratap Chandra Ray, Calcutta, 1893–1896. and by M.N. Dutt (Parts I–VIII), *ib.*, 1896. On different editions of the Mahâ Bhârat see Lassen. Ind. Alterthumsk., 2nd ed., i, 1004, and ii, 494

Out of the eighteen Parvas, into which the entire work is divided, the present MS. comprises the first nine, each styled فن.

Contents:—

Abul Fadl's introduction, fol. 1[b].
Parva I, called اد پرب, fol. 15[b].
Parva II, fol. 119[a].
Parva III, fol. 147[a].
Parva IV, fol 250[a].
Parva V, fol. 278[b].
Parva VI, fol. 324[a].
Parva VII, fol. 356[b].
Parva VIII, fol. 395[b].
Parva IX, fol. 423[b].

Written in fair Ta'liq.
Not dated; 19th Century.

No. 1449.

foll. 452; lines 23; size $13\frac{1}{2} \times 7\frac{1}{2}$; 10×5.

مهابهارت

MAHÂ BHÂRAT.

This translation of the Mahâ Bhârat, which differs from the preceding one, is written in a flowery style and agrees exactly with the one noticed in Ethé Bodl. Lib. Catalogue, No. 1313, which is ascribed to Abul Fadl's brother Faydî.

Beginning:—

آبرو بخش چشمه ساز سخن
آشنای محیط بی سر و بن

This volume contains all the eighteen Parvas of the Mahâ Bhârat, each preceded by a tasteless modern illustration.
Written in fair Ta'lîq.
Not dated; 19th Century.

No. 1450.

foll. 545; lines 15; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

سري بهاگوت

SRÎ BHÂGAWAT.

A Persian translation of the whole Bhâgawat Purâna in twelve Skandhas, by an anonymous author. It begins at once with the first Skandha, agreeing with the copy No. 1954 in Ethé, India Office Library Cat.:—

که چون ناراین برهما را از ناف کول پیدا نمودند چهار اشلوک به برهما گفتند و برهما آن چهار اشلوک را بمقدور عقل خود به نارد گفت الخ *

Imperfect copies of this translation of the tenth Skandha of the Bhâgawat Purâna are noticed in Rieu i. p. 60; Ethé, Bodl. Lib. Catalogue, Nos. 1316 and Ethé, Ind. Office Lib. Cat., No. 1952.

A much older translation of the ninth and tenth Skandhas, dated in the eighth century of the Hijrah, is noticed in J. Aumer, p. 140, No. 350.

The Bhâgawat Purâna has been edited, with French translation, by Burnouf, vols. i-iii, Paris, 1840-1847; vol. iv, by M. Hauvette-Besnault, ib., 1880. Calcutta, 1827—30; Bombay, 1839, 1860, and 1871; comp. also Monier-Williams, Indian Wisdom, 3rd edition, London, 1876, p. 496. A Hindûstânî poetical version of the tenth Skandha was printed in Lucknow, 1863; another, made in the Hindû year 1744=A.D. 1687, is preserved in two copies of the India Office Collection, Nos. 1851 and 1043; comp. on these versions Garcin de Tassy, Histoire de la littér, hindouie, I, p. 330.

First Skandha, on fol. 1[b]; second, on fol. 31[a]; third, on fol. 44[a]; fourth, on fol. 68[b]; fifth, on fol. 96[b]; sixth, on fol. 110[b]; seventh, on fol. 125[b]; eighth, on fol. 147[b]; ninth, on fol. 182[b]; tenth, on fol. 208[b], eleventh, on fol. 465[a]; twelfth, on fol. 536[a]. The tenth Skandha, containing the legend of Krishnâ's life, comprises ninety-one Adhyâyas (the last of which is termed خاتمه), and begins thus:—

هنگامی که راجه پریچهیت نه دفتر از جمله دوازده اسکنده سري بهاگوت شنیده مفطر و مباهی گردید *

Copies of this tenth Skandha are separately noticed in most of the catalogues mentioned above.

Written in fair Ta'lîq.
Dated 25 Shawwâl, 18th regnal year of Muḥammad Shâh.

No. 1451.

foll. 389; lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; 6×3.

The Same.

Another copy of the same translation of the Bhâgawat Purâna, beginning as above but with a slight difference:—

اول بهاگوت را گفتند که چون نارایں برهما را از کنول نابه پیدا نمودند الخ *

The tenth Skandha in this copy comprises, like many others, ninety Adhyâyas.

Several folios missing from the MS. have been lately replaced by blank ones.

Written in Shikastah.

Scribe: عجب سنگه.

Dated the 11th regnal year of Muḥammad Shâh.

The name of the Scribe عجب سنگه is found at the end of several Skandhas, and his two seals, the size and shape of which differ from one another, are found in several places.

No. 1452.

foll. 16; lines 16; size $6\frac{1}{2} \times 5$; $6\frac{1}{4} \times 3\frac{1}{2}$.

مجمع البحرين

MAJMA'-UL-BAḤRAYN.

A treatise on Ṣûfic terminology and the equivalent technical terms of Hindû pantheism.

Author: Muḥammad Dârâ Shukûh محمد دارا شکوه.

Beginning:—

بنام آنکه او نامي ندارد
بهر نامي که خوانی سر برآرد

The preface is defective, and patches of thick paper, found throughout the copy, render the work illegible in many places. The work is noticed in Rieu ii, p. 828.

Having ascertained that the divergence, as he thought, between the Ṣûfis and the Hindû *Faqîrs* was merely verbal, the author wrote this work with the object of reconciling the two systems. The date of completion, given in the concluding lines, is A.H. 1065=A.D. 1655.

The original tract is followed by an enumeration of the different hours of the week days with reference to their good or bad effects.

Written in Nîm Shikastaḥ with marginal notes and emendations.

Not dated; 18th Century.

No. 1453.

foll. 318; lines 15; size 11½ × 6½; 7½ × 4.

سرّ اکبر

SIRR-I AKBAR.

A translation of the Upanishads or Upankhats (اپنکهت) of the four Vedas.

Translator: Muḥammad Dârâ Shukûh محمد دارا شکوه.

Beginning:—

حمد ذاتي که نقطهٔ باء بسم الله در جميع کتب سماوي از اسرار قديم اوست الخ *

Prince Dârâ Shukûḥ has already been mentioned in connection with his well-known works Safînat-ul-Auliyâ (No. 673), Sakînat-ul-Auliyâ (No. 675) and the Maj-ma'ul-Baḥrayn (No. 1452). He tells us in the preface that in A.H. 1050=A.D. 1641, while in Kashmîr, he became the disciple of Mullâ Shâh. He wrote this translation in A.H. 1067=A.D. 1657, with the assistance of the learned Pandits and Sanyâsîs of Banâras. At the end it is said that he completed the translation at Dihlî, after a labour of six months, in the afternoon of Saturday, the 26th of Ramaḍân, A.H. 1067=A.D. 1657.

The work is also called سرّ الاسرار, but at the end of the present copy it is distinctly entitled سرّ اکبر. See Ethé, Bodl. Lib. Cat. Nos. 1329—1331; Ethé, Ind. Office Lib. Cat. Nos. 1976—1982;

Rieu i, p. 54; A.S.B. Cat. No. 1708; Bûhâr Lib. Cat. vol. i, p. 82; see also Max Müller, History of Ancient Sanskrit Literature, p. 325; Weber, History of Indian Literature, p. 153; and Indische Studien, i, p. 253; Barth, Religions of India, p. 65; etc. The work has been translated into Latin by Anquetil Duperron, Argentorati, 1801. Extracts from this translation are noticed in W. Pertsch, Berlin Cat. p. 1022, 2.

Written carefully in a very clear Nasta'lîq, with marginal notes.

Dated Dihlî, 29 Rabî' I, A.H. 1246, the twenty-fourth regnal year of Muḥammad Akbar.

Scribe: بهادر سنگه.

No. 1454.

foll. 19; lines 18; size 8×4½; 7×3.

سوال و جواب لعل داس و دارا شکوه

SUWÂL WA JAWÂB-I LA'L DÂS WA DÂRÂ SHUKÛH.

Conversations between Bâbâ La'l Dâs and Prince Dârâ Shukûh on the doctrine of Hindû *Faqîrs*, in the form of questions and answers.

Beginning:—

گوشت (؟) سري بابا لال و شاهزاده دارا شکوه که درمیان هر دو عزیزان مذکور شده الخ *

According to the preface the dialogue, originally in Hindî, was translated into Persian by Chandar Bhân چندر بهان.

Râi Chandar Bhân Lâhaurî, with the *takhalluṣ* Barhaman, was the son of Dharam Dâs, a clerk. He is the author of انشاء برهمن and چار چمن. See Gul-i Ra'nâ, fol. 262ª. He was sent by Shâh Jahân on a mission to the King of Bîjâpûr. He died in A.H. 1068=A.D. 1657. See Rieu, pp. 397, 838 and 1087.

The first question runs thus:—

در ناد و بند چگونه فرق توان کرد الخ *

An abstract of this dialogue is noticed in Rieu ii, p. 841-III. See also Palmer, King's Lib. Catalogue, No. 14. The work, arranged and edited by Chiranji Lal, was lithographed at Dihlî, 1885.

Written in Shikastah.

Dated 24 Ṣafar, the 12th regnal year of Muḥammad Shâh.

No. 1455.

foll. 78, lines 13; size 8×5¼; 6×3¼.

محيط معرفت

MUḤÎṬ-I MA'RIFAT.

A treatise on Hindû gnosticism.

Author: Kirpâl Dâs کرپال داس.

Beginning:—

عجز بسیار و نیاز بی شمار تسلیم بارگاه جمیلی که دیدهٔ والا نگهان را بر جمال باجلالش یارای دیدن محالی است الخ •

At the conclusion of the work the author says that he was the son of Râm Kiran, and adopted the *takhallus* 'Ârif عارف. He was an inhabitant of Nârnaul in Shâhjahânâbâd, and belonged to the Dhûsar دهوسر sect of the Hindus. In the preface he gives us to understand that the work is an easy Persian version of Sadâ Sheo's پوتهي سروديي (?), and that he derived his materials from Bhagat Jog, Sankh Jog and other similar works. The work is divided into sixteen *Faṣl*:—

I. on fol. 2ᵇ: (۱) فصل اول در بیان تعداد انفاس و ذکر آن

II. on fol. 3ᵇ: (۲) فصل دوم در تبئین علم نفس و عمل اطراف وخواص آن •

III. on fol. 5ᵇ: (۳) فصل سیوم در بیان رنگهای عناصر

IV. on fol. 6ᵇ: (۴) فصل چهارم در مقالات نیک و بد عزم سفر هنگام اخراج انفاس و طریق شگون و منافع آن •

V. on fol. 7ᵇ: (۵) فصل پنجم در باب دانستن ماهیت مریض و مطالب دیگر ماورای آن •

VI. on fol. 10ᵃ: (۶) فصل ششم در معرفت حقیقت زندگي و مرگ پیش از وقوع •

VII. on fol. 12ᵇ: (۷) فصل هفتم در معرفت لزوم کارهای وقت روانگي دم چپ و فائدهٔ آن •

VIII. on fol. 13ᵇ: (۸) فصل هشتم در معرفت التزام کامهای دم راست و نفع آن •

IX. on fol. 14ª: (۹) فصل نهم در معرفت کوائف ارزاني و قحط سالی *

X. on fol. 15ᵇ: (۱۰) فصل دهم در معرفت اثبات و نفي حمل و ولادت پسر و دختر پیش از تولد *

XI. on fol. 16ª: (۱۱) فصل یازدهم در احکام غالب و مغلوب اهل محاربات و کیفیت بهگت جوگ *

XII. on fol. 25ª: (۱۲) فصل دوازدهم در ذکر سانکهه جوگ و رویداد آن *

XIII. on fol. 35ᵇ: (۱۳) فصل سیزدهم در کیفیات راج جوگ و اکتساب آن *

XIV. on fol. 42ª: (۱۴) فصل چهاردهم در رویداد هتهه جوگ و اشتغال آن و سوال و جواب از مرشد *

XV. on fol. 58ª: (۱۵) فصل پانزدهم در معرفت کیفیت اشتّانک جوگ و ذکر آن *

XVI. on fol. 70ª. (۱۶) فصل شانزدهم در بیان عرفان و توحید

According to several chronograms at the end the work was completed in A.H. 1167=A.D. 1754 in the time of 'Âlamgîr II.

The MS. is an autograph copy of the author, who in the colophon says that he completed the transcription on Tuesday, the 21st of Muḥarram, A.H. 1182 at Quṭubpûr, in Rîwârî, at the request of one Sayyid Sa'îd 'Alî Khân.

A note on the fly-leaf says that the collation by the author was completed on the 15th of Ṣafar, A.H. 1182.

Written in fair Ta'lîq.

HISTORY OF CREEDS AND SECTS.

No. 1456.

foll. 258; lines 15; size $9\frac{1}{2} \times 6$: $6\frac{3}{4} \times 3\frac{1}{2}$.

تبصرة العوام

TABSIRAT-UL-'AWÂM.

An account of various religious creeds and sects of the world, with special reference to Islâm.

Author: Sayyid Murtadâ 'Alam-ul-Hudâ سید مرتضی علم الهدی.

Beginning:—

حمد و سپاس خدایرا عز و جل که جمله موجودات را از عدم بوجود آورد و از نیست به هست گردانید *

The author and the work are mentioned in Rieu i. p. 140, and iii. p. 1081[a],—Supplement No. 7; W. Pertsch, Berlin Catalogue, p. 270; Ethé, Bodl. Lib. Catalogue, No. 1766: Ethé Ind. Office Lib. Catalogue, No. 2540, etc.

The author's name does not appear anywhere in the present copy. The beginning, the divisions, and the arrangement in our copy exactly agree with those of the copies noticed in the above-named Catalogues Drs. Rieu, Ethé and others are perhaps right in holding that the author lived about A.H. 653 A.D. 1255. It is evident that Muhammad bin Muhsin bin Murtadâ, entitled 'Alam-ul-Hudâ, who lived in the 17th century, and whose three treatises, *viz.* خلاصهٔ کتاب حق گذار - شعایر الا یمان and سلالة المعیار have been noticed in the Bûhâr Lib. Catalogue, vol. i. No. 125, is quite different from the present author. The author of the Kashf-ul-Hujub, fol. 28[a], ascribes the work to جمال الدين مرتضى ابي عبد الله محمد بن الحسن بن الحسين الرازي with the following remarks:—

تبصرة العوام في ذكر مذهب طوائف الانام لجمال الدين مرتضى ابي عبد الله محمد بن الحسن بن الحسين الرازي و قيل انه من تصانيف ابي تراب السيد المرتضى بن الداعي ابن القاسم الحسيني الذي يروي عن شيخ الطائفة الخ *

The work, conceived in a strictly Shî'ite sense, is divided into twenty six *Bâb*. as follows :—

Bâb I. Doctrines of the philosophers, on fol. 6a :

باب اول در مقالات فلاسفه و امثال آن *

Bâb II. Doctrines of the magicians, on fol. 15a :

باب دوم در مقالات مجوس و دین ایشان *

Bâb III. Doctrines of the Jews, Christians and Sabeans, on fol. 22b :

باب سوم در مقالات جهودان و ترسایان و صابیان *

Bâb IV. The Islamitic sects, on fol. 27b :

باب چهارم در ذکر اصل فرقهٔ اسلام و مقالات آن *

Bâb V. The Khawârij, on fol. 35b :

باب پنجم در ذکر خوارج *

Bâb VI. The Mu'tazilah, on fol. 46a :

باب ششم در فرقهٔ معتزله *

Bâb VII. Doctrines of Jahm bin Ṣafwân, on fol. 53b :

باب هفتم در مقالات جهم صفوان و اتباعش *

Bâb VIII. Doctrines of the Murjîs, on fol. 55b :

باب هشتم در مقالات مرجیان *

Bâb IX. Doctrines of the Najjârîs, on fol. 57b :

باب نهم در مقالات نجاریه *

Bâb X. Doctrines of the Karrâmîs, on fol. 59a :

باب دهم در مقالات کرامیه *

Bâb XI. Doctrines of the Mushabbihs, on fol. 69b :

باب یازدهم در مقالات مشبهه *

Bâb XII. Doctrines of the believers in transmigration, on fol. 81a :

باب دوازدهم در مقالات اهل تناسخ *

Bâb XIII. Doctrines of the Sunnîs, on fol. 84b :

باب سیزدهم در مقالات سنت جماعت *

The work, conceived in a strictly Shî'ite sense, is divided into twenty six *Bâb*. as follows:—

Bâb I. Doctrines of the philosophers, on fol. 6[a]:

باب اول در مقالات فلاسفه و امثال آن *

Bâb II. Doctrines of the magicians, on fol. 15[a]:

باب دوم در مقالات مجوس و دین ایشان *

Bâb III. Doctrines of the Jews, Christians and Sabeans, on fol. 22[b]:

باب سوم در مقالات جهودان و ترسایان و صابیان *

Bâb IV. The Islamitic sects, on fol. 27[b]:

باب چهارم در ذکر اصل فرقهٔ اسلام و مقالات آن *

Bâb V. The Khawârij, on fol. 35[b]:

باب پنجم در ذکر خوارج *

Bâb VI. The Mu'tazilah, on fol. 46[a]:

باب ششم در فرقهٔ معتزله *

Bâb VII. Doctrines of Jahm bin Safwân, on fol. 53[b]:

باب هفتم در مقالات جهم صفوان و اتباعش *

Bâb VIII. Doctrines of the Murjîs, on fol. 55[b]:

باب هشتم در مقالات مرجیان *

Bâb IX. Doctrines of the Najjârîs, on fol. 57[b]:

باب نهم در مقالات نجاریه *

Bâb X. Doctrines of the Karrâmîs, on fol. 59[a]:

باب دهم در مقالات کرامیه *

Bâb XI. Doctrines of the Mushabbihs, on fol. 69[b]:

باب یازدهم در مقالات مشبهه *

Bâb XII. Doctrines of the believers in transmigration, on fol. 81[a]:

باب دوازدهم در مقالات اهل تناسخ *

Bâb XIII. Doctrines of the Sunnîs, on fol. 84[b]:

باب سیزدهم در مقالات سنت جماعت *

Bāb XIV. Doctrines of the third and fourth sects of the Sunnis (the Mālikis and the Shāfi'is), on fol. [illegible]:

باب چهاردهم در مذاهب سیوم و چهارم ایشان •

Bāb XV. Doctrines of Ibn Kullāb and Ash'ari (i.e. Abul Ḥasan Ash'ari), on fol. [illegible]:

باب پانزدهم در مذاهب ابن کلاب (و) اشعری •

Bāb XVI. Doctrines of the Sūfis, on fol. 112b:

باب شانزدهم در مذاهب صوفیان •

Bāb XVII. Qushairi's views as set forth in his Risālah (composed in A.H. 437 = A.D. 1046), on fol. 127a:

باب هفدهم در مقالتی چند که قشیری در رسالهٔ خود یاد

کرده است •

Bāb XVIII. Views of the Sunnis about the prophets, on fol. 134a:

باب هجدهم در مذاهب اهل سنت در حق انبیا •

Bāb XIX. Doctrines of the second sect of Islāmism, the Shī'ites, who are called by their enemies Rāfiḍi, on fol. 156b:

باب نوزدهم در مقالات اصحاب دوم از فرق اسلام و ایشانرا

شیعه خوانند و خصم ایشانرا رافضي گویند •

Bāb XX. How to know truth from error, on fol. 179b:

باب بستم در دانستن که حق با کدام قوم است و حق را

از کجا می باید طلبید •

Bāb XXI. The Imāmi sect, on fol. 185b:

باب بست و یکم در ذکر اندکی از اعتقاد امامیان در اصول •

Bāb XXII. The story of Fadak and of the two Shaykhs (Abū Bakr and 'Umar) keeping Fāṭimah out of the Prophet's inheritance, on fol. 191b:

باب بست و دوم در حکایات فدک و منع شیوخ فاطمه را

علیها السلام از میراث رسول الله صلی الله علیه وسلم •

Bâb XXIII. Some Ḥadîṣ with which the Sunnîs taunt the Imâmîs, and which the latter repudiate, on fol. 210b:

باب بست و سوم در احادیثی چند که اهل سنت بر

امامیان تشنیع زنند که ایشان رد این احادیث میکنند *

Bâb XXIV. Turpitude and impiety of the Banî Umayyah on fol. 236b.

باب بست و چهارم در ذکر بعضی از فضائح بني امیه و

زندقهٔ ایشان *

Bâb XXV. On disputes between the advocates of justice and those of predestination, on fol. 247b:

باب بست و پنجم در حکایاتی چند که میان اهل جبر و

اهل عدل رفته است بر طریق سوال و جواب *

Bâb XXVI. Questions with which the Imâmîs are taunted, on fol. 253b.

The work was lithographed, together with Qiṣaṣ ul-'Ulamâ Teheran, A.H. 1304.

Written in fair Nasta'lîq.

Not dated; 18th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1457

foll. 279; lines 17; size 12½ × 7½; 8 × 4½.

دبستان مذاهب

DABISTÂN-I MADÂHIB.

The well-known work giving an account of the different religions and sects of the East.

Author: Mûbad Shâh: موبد شاه.

Beginning:—

ای نام تو سر دفتر اطفال دبستان الخ *

Dr. Rieu, i. p. 141, who ascribes the work to Mûbad Shâh, has given a very learned and satisfactory account of the author, his life-

time, etc. Comp. also Ethè, Bodl. Lib. Catalogue No. 1791; Ethè, India Office Lib. Catalogue, Nos. 2542—2517; J. Aumer, p. 126; Browne, Camb. Lib. Catalogue, pp. 120-1221. Text Editions, Calcutta, A.H. 1224; Teheran, A.H. 1260; Bombay, A.H. 1264, 1274, 1277 and 1279. Complete English translation by David Shea and Anthony Troyer, in three volumes, Paris, 1843. Text and English translation of the first Chapter by Fr. Gladwin, in 'New Asiatic Miscellany,' Calcutta, 1789, pp. 86-136, German translation of the same by F. von Dalberg, Wurzburg 1809.

English translation of the ninth Chapter by Dr. Leyden in 'Asiatic Researches,' vol. xi. pp. 406-420.

In the subscription of the British Museum copies, Add. 16,670 and Add. 25,819, the work is respectively ascribed to Mullâ Muḥammad Amin ملا محمد امين and Mir Ḏul-Faqâr 'Ali ul-Ḥusayni, surnamed Mûbad Shâh مير ذوالفقار علي الحسيني المتخلص به موبد شاه.

Muḥsin Fâni, to whom it has been generally ascribed, is only named, in some copies, as the author of a Rubâ'i, found at the beginning of the work.

The name of the author is not given in the work, but the name of Mûbad appears in connection with some verses (see fol. 268ᵇ, line 2 in the present copy and fol. 240ᵇ, line 9 in the following). According to Rieu i, p. 141, the author was born in Patna shortly before A.H. 1028=A.D. 1618. He professed the faith of the Sipâsis, also known as Âbâdis, a branch of the Pârsis. He spent many years in Kashmir and Lâhaur, A.H. 1040-1052=A.D 1630-1642, visited Mashhad in A.H. 1053=A.D. 1631, Gujarât, Sûrat, Ḥaydarâbâd, A.H. 1055-1059=A.D. 1645-1649, and lastly, Srikâkul the capital of Kalingah, on the Coromandel Coast, A.H. 1061-1063=A.D. 1650-1652. The latest date mentioned in the work is A.H. 1063=A.D. 1652, in which he revised, with the assistance of some Hindû friends, the whole of his account of the Hindû system. The date of completion of the work is not given, but, according to Rieu *loc. cit* it was finished shortly after A.H. 1063=A.D. 1652 and before A.H. 1068=A.D. 1657.

Written in ordinary Nasta'liq.
Dated (A.H.) 1222.

No. 1458

foll. 244; lines 15; size 13½ × 8¼; 10 × 6.

The Same.

Another copy of the same Dabistân, beginning as above.

Written in ordinary bold Nasta'lîq.

Dated 10 Dulqa'd A.H. 1212.

A seal, bearing the following inscription, is found at the beginning of the copy لسان السلطان محمود الدوله منشي محمد صفدر عليخان بهادر.

No. 1459

foll. 507; lines 18; size 12 × 7½; 9 × 5.

مظاهر الاديان

MAZÂHIR-UL-ADYÂN.

An exhaustive work treating of the history of the different religious creeds and sects of the world with special reference to Islâmism.

Author: Muhammad Ridâ bin Abul Qâsim Tabâtabâ'î محمد رضا بن ابو القاسم طبا طبائي.

Beginning:—

حمد نا محدود و ثنای غیر معدود مختص ذات مقدس کبریائی است الخ

The author, who adopted the *takhallus* Najm, and was entitled, like his father, Najm-ud-Daulah Iftikhâr-ul-Mulk Husâm Jang, belonged to the Tabâtabâ'î Sayyids of Isfahân. His ancestors came to India during the reign of Bahâdur Shâh. An account of the author is given in Rieu iii. p. 914b.

According to a marginal note on fol. 6b. the title of the work forms a chronogram for the year A.H. 1243=A.D. 1827 in which he commenced the work. The author says in the preface that he had passed fifty years at the time of writing this work. He then must have been born in A.H. 1193=A.D. 1779. He further observes that the present work is the first of his five *mujallids*, the other four of which are: (1) منظر العالم, also called خورشيد لامع, a work on geography and astronomy (see Rieu iii, p. 1014); (2) مجمع الملوك a general history,

dealing with more than one hundred dynasties; (3) اخبارات هند, a general history of India from the earliest times to A.H. 1264=A.D. 1847 (see Rieu iii, p. 914); (4) a work on the notices of poets. This last one, not named here, is most probably his نغمۀ عندلیب, which treats of Persian poets and poetry and of Eastern music, noticed in Rieu iii, p. 978. Rieu, p. 1014, mentions one more work by the author; viz; مفاتیح الریاست, a history of India from A.H. 1151 to A.H. 1251=A.D. 1738-1835.

The Mazâhir-ul-Adyân is divided into several *Bâb*, sub-divided into numerous sections. Each *Bâb* is preceded by some preliminary discourses on the soul, the senses, natural and positive theology, etc.

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در بیان عقاید و اقسام عقاید * on fol. 14[b].

در بیان اختلافات حکما و علما در فاعلیت کائنات * on fol. 16[b].

در تفرقه میان کفر و اسلام * on fol. 19[b].

در بیان اسامي بید و شاستر و اسمای بعضی پرتهي و مصنفین هندوان * on fol. 21[a].

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بیان عقاید حکما از فلاسفه و الهٰئین * on fol. 40[a].

ذکر حکمای الهٰئین و اسمای برخي از مشاهیر متقدمین و متاخرین * on fol. 43[b].

احوال بعضی حکما و اطبای مشهورۀ بعد ازعهد اسلام * on fol. 53[a].

در بیان ملت اهل یهود و قوم امت حضرت موسی *, fol. 56[b]

در اظهار ملت نصارا و ترسا *, fol. 58[a]

ذکر ملت سراپا حکمت بیضای با ضیای اسلام *, fol. 69[a]

The history of all the prophets down to Muhammad is given in detail.

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A modern copy. Written in ordinary Indian Ta'lîq. The colophon, dated 4 Shawwâl, A.H. 1272, says that the copy was transcribed by order of Mirzâ Khwurshîd Qadr Bahâdur from the autograph copy of the author.

Scribe: دولت رای.

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